

Poona Oriental Series No 23

A

MANUAL OF PĀLI

(Being a Graduated Course of Pāli for Beginners)

BY

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Fourth Edition Revised

with

*comparative alphabetical charts of Burmese,
Siamese, Sinhalese and Brāhmī characters*



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THIS BOOK
IS DELICATED TO
PROFESSOR
DHARMĀNAND KOSAMBI
AS A TOKEN OF
REGARD AND GRATITUDE
BY HIS PUPIL.

—THE AUTHOR.

INTRODUCTION

(Modified from the First Edition)

The Pāli language was derived from ancient Sanskrit, its former name was मागधी, the dialect of the Magadha country, now called Bihar. Māgadhi received its new name Pāli from the Sanskrit word पालि (a line), which has the secondary meaning, *the text as distinguished from the commentary*. The commentaries refer to the original Māgadhi Tripiṭaka as पालि, gradually the connotation of the word was enlarged and it came to be applied to every composition in Māgadhi and consequently to the language itself.

2 The language was the Vernacular of ancient Magadha, in which the great Buddha preached his Doctrine to the people, and Aśoka inscribed his immortal messages to generations. A study of Pāli is of great use to the student of philosophy and ancient history, yet the want of a text-book on Pāli grammar presents a great difficulty to the beginner, because all the books on this subject are in foreign characters. The aim of the present little volume is to help the young learner who has acquired an elementary knowledge of Sanskrit.

3 In the treatment of the verbs, I am following the Sanskrit system with its ten conjugations, and not the Pāli one with seven. The latter system which puts the roots of the Sanskrit, 2nd, 3rd and 6th conjugations under 1st, cannot account for the irregularities in the conjugation of the verbs of the suppressed classes. I have not treated the *attanopada*, which is rarely represented in literature except in Poetry and in the passive voice, where too its presence is an exception rather than a rule. Similarly

I am dispensing with the three Pretense tenses, whose use is seldom found to be made by Pāli authors. In declension also, I am trying to avoid that multiplicity of forms in which the Pāli grammarians indulge excessively. The aim of the Pāli grammarians to explain irregularities without reference to the Sanskrit rules is quite futile and deserves to be discouraged. After all one has to remember that Pāli has been a Vernacular and has never been rigorous in the application of grammatical rules to restrain its natural flow.

4 Students wishing to appear for the Matriculation or Entrance Examination are recommended to study the elements of Sanskrit grammar before going in for Pāli. Those who are advanced will find a study of Pāli very delightful as it may form the joining link between Sanskrit and their mother tongue.

500 Śiḍaśiv, }
Poona, 30-12-15 }

ERRATA

Page	Line	
8	13	Omī ४ should be २
8	18	Read changes
61	last	Read ४४४

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Preface to the Fourth Edition

The special feature of the Fourth Edition is the addition of charts of the Roman, Burmese, Sinhalese, Siamese and Brāhmī characters for the use of those scholars who want to read Pālī books printed outside India. Thanks to the University of Bombay and Mahābodhi Society who are printing Devnāgarī editions of the Pālī texts under the editorship of Prof N K Bhagavat, M A, and Rev Rāhula Sankṛityāyana, it will not be long before the whole of the Tripiṭaka will be available in Devānagarī. Still the knowledge of the vast commentarial literature and the deciphering of inscriptions will continue to require an acquaintance with these different characters.

Thanks are due to Mr B V Amrute B A of Bombay for making elaborate lists of misprints, omissions and repetitions occurring in the Third Edition. His suggestions have proved highly useful in preparing the copy of the Fourth Edition.

My thanks are also due to Mr N V Tungar, काव्यतर्क, पालीतर्क, Pālī and Sanskrit Teacher, New English School, Poona, who made useful suggestions and also corrected proofs. Suggestions and corrections from Teachers and Students will be welcome.

Dandia Bazar, }
Baroda }
1-9-40 }

C V J

LESSON I (पठमो पाठो)

The Alphabet

§ 1 As an elementary knowledge of Sanskrit grammar is essential for the proper study of Pāli, it is assumed that the student of this book has gone through the declension of Sanskrit substantives, and conjugation of Sanskrit roots in the ordinary tenses and moods

§ 2 The Pāli alphabet is the same as the Sanskrit, with slight modifications, as will be seen from the following table —

Vowels (सर)

अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ए e, ओ o

Consonants (व्यञ्जना)

क ka ख kha, ग ga, घ gha, ङ na (कवर्ग)
 च ca, छ cha, ज ja, झ jha, ञ ña (चवर्ग)
 ट ta, ठ tha, ड da, ढ dha, ण na (टवर्ग)
 त ta, थ tha, द da, ध dha, न na (तवर्ग)
 प pa, फ pha, ब ba, भ bha, म ma (पवर्ग)
 य ya, र ra, ल la, व va, स sa, ह ha, ळ la

Niggahita (Anuswāra) — (a dot on the top of the headline)

§ 3 Mark the absence of ऋ, ॠ, ॡ, ऐ, औ, ष and ए, which are used in Sanskrit but not in Pāli. The Visarga () is also wanting. On the other hand ऌ is an addition to the Pāli alphabet over the Sanskrit system. An inherent अ is present in all the consonants. If it is to be deleted a nether stroke ˘ is put at the foot, thus क˘ k, च˘ c, ई˘ n etc.

Ending vowels are represented by the same symbols which are used in Sanskrit, e g क ka, का ka, कि ki, की ki, कु ku, कू ku, के ke, को ko, कं kam, रु ru, रू ru.

§ 4 Out of the vowels, अ इ and उ are short (रस्स), आ, ई and ऊ are long (दीघ), while ए and ओ are diphthongs (संयुक्त). The consonants इ, ञ्, ण्, न् and म् are the nasals.

§ 5 Conjunct (संयुक्त) consonants in Pāli, generally consist of two members and very seldom of three. The following is a general list —

क्क, क्क kka	ट्ट tta	प्प ppa
क्ख, क्ख kkhā	ट्ठ ttha	प्फ ppha
क्य kya	ड्ड dda	ब्ब bba
क्खि kxi	ड्ढ dḍha	ब्भ bba
क्ख, क्ख kva	ण्ण nna	ब्ब bya
क्य khyā	ण्ट nta	भ bra
क्ख kḥvā	ण्ठ nthā	म्प mpa
ग्ग gga	ण्ड nda	म्फ mpha
ग्घ ggā	ण्ड ndha	म्भ mba
ग्ग gga	त्त tta	म्भ mbha
ङ्क, ङ्क nka	त्थ ttha	म्म mma
ङ्ख, ङ्ख nkha	त्त tva	म्ह mha
ङ्ग nga	त्र tra	ज्य jya
ङ्घ ngā	ड्ड dda	य्ह yha
च्च, च cca	ड्ढ ddha	ल्ल, ल lla
च्छ ccha	द्र dra	ल्य lya
ज्ज, ज jja	ड्ड dva	ल्ल lha
ज्झ jjha	ध्व dhva	ल्ल vha
ञ्ज ñña	न्त nta	स्स ssa
न्ह ñha	न्थ nthā	स्म sma
च्च, च cca	न्द nda	स्य sya
च्छ ccha	न्ध ndha	ह hma
म्म, म mma	न्ना nna	ह hia
म्भ mba	न्ह nha	ह hha

The student should know the Roman characters given above as modified for Pāli texts. In Europe and at the 'Utta University, Roman characters are used for the printing of Pāli, while Sinhalese, Burmese and

Siamese characters, which are based on the Nāgarī, are used in Ceylon, Burma and Siam respectively for the printing of the Pālī texts. Advanced students are advised to study one of these characters.

LESSON II (दुतियो पाठो)

Rules of change

The Pālī language is derived from an old form of the Sanskrit language. When words from the older tongue were corrupted and found currency into the new one, they underwent certain phonetic changes. These rules are given in this lesson for reference. The student should not try to deduce Pālī words from his Sanskrit vocabulary with the help of the rules, as their application is not absolute in all cases, but he can trace the origin of Pālī words with their help. Advanced students may refer to the Wilson Philological lectures by Dr Bhandarkar or a similar treatise on Philology for the scientific theory underlying these working rules.

§ 6¹ Vowel changes

(1) ' दीर्घस्य ह्रस्वः सयोगानुस्वारयो । ' "A 'long vowel' is made short when followed by a conjunct consonant or an anuswāra, e.g. मार्ग-मग्ग *m* a way, ईश्वर इस्सर *m* the Lord, कूर्म-कुम्म *m* a turtle, शाला-माल *f* to the school, नदी-नदि *f* to the river, अभिभू-अभिभु *m* to the conqueror.

(1-a) When the Anuswāra on short vowels is dropped the latter are lengthened e.g. सिंह-सीह *m* a lion, विंशति वींशति *f* twenty, ददा-दादा *f* the jaw.

* *Exception* A vowel followed by ळह is not made short e.g. गुह-गूळह *adj* secret, मूढ-मूळह *adj* foolish, रुढ-रूळह *pp* grown.

(2) ऋ in Sanskrit words is changed to अ, इ or उ in the corresponding Pālī

घृत घत, *n* ghee, कृत-कन *pp* done, गृह-गह *n* house, मृत-मत *pp* dead

ऋषि-इसि *m* a sage कदि-इदि *f* prosperity, धृति-धिति *f* courage, मृग-मिग *m* a beast, a deer

ऋतु-उतु *m* a season, ऋतु-उतु *adj* straight, ऋभ-उसभ *m* an ox, वृषभ-वुसभ *m* an ox

(3) ऐ is changed to ए and औ to ओ शैल-सैल *m* a summit, तैल-तैल *n* oil, वैर-वेर *n* enmity, कौशाम्बी-कासम्बी *f* name of a town, गौतम-गोतम *m* name of a man

(3a) औ is changed to आ गौरव गारव *m* respect

(4). The vowels in the words पुरुष a man, इषु an arrow, पुस्तक a book etc undergo arbitrary changes and the words are changed into पुरिस *m*, उसु *m*, पोथक *n* etc

(5) The visarga () preceded by अ is changed to उ after अ and is dropped after other vowels, *e g*

बुद्ध —Here the visarga being preceded by अ is changed to उ which being combined with the preceding अ becomes ओ according to rules of Sandhi and we get बुद्धो, the Buddha

बुद्धा, मति, शत्रु become बुद्धा *m*, मति *f* talent, मत्सु *f* mother-in-law, the visarga being dropped

§ 7 Consonantal changes

• (6) इ and ए are respectively changed to छ and छ्ह, *e g*, दाडिम दाळिम *n* a pomegranate, गुड-गुळो *m* a ball, पीडयति पीळयति tortures, वाढम्-वाळ्ह *adv* exceedingly

(7) श् and स् are changed to स् आशश-आशस *m* space, शश-ससो *m* a hare, शेष-सेस *adj* remaining, परप-परस *adj*. cruel

§ 8 Changes regarding conjunct consonants

(8) The first member of a conjunct consonant in a Sanskrit word is dropped in its Pali form and the remaining member is doubled, *e g*, भुक्ष-भुत्त eaten, पण-पण्ण a leaf

(9) If the first member of a conjunct consonant so doubled, is the second letter of a class (यग्ग), it is changed to the first letter of the same class, and if it is the fourth, it is changed to the third —

e g, अर्थ meaning-अर्थ, according to rule 8 अर्थ-अर्थ, *m* as य् is the 2nd letter of the तवग्, दुग्ध दुग्ध-दुग्ध *n* milk लुब्ध-लुब्ध-लुब्ध *pp* greedy

(10) The remaining member of a conjunct consonant is *not* doubled at the beginning of a word, *e g* स्मरित a mistake-स्मरित *pp* (and not स्मरित) ज्ञानम्-ज्ञान *n* knowledge (not ज्ञान)

Nor is it doubled after a niggaḥita, *e g*, संत्राय-*fear*-संतापो, (and not सत्तापो)

This doubling is optional in a compound, *e. g* पञ्चाय सहितो मपञ्चो or मपञ्चो wise, नरस्स खलित नरखलित or नरस्खलित a man's mistake

(11) य् is doubled after ण, *e g* गेयम् *n* a song-गेय, पेयम् *n* a drink-पेय

(12) ' म् न् य् वाना अन्वाना लोप, द्वित्वं शेषदेशयो । "

When म्, न्, य् or व् stands as the last member of a conjunct consonant, it is dropped, and the remaining member is doubled (Rule 8 is superseded by this and by the subsequent rule 14) युग्म a pair-युग्म *n* स्मृति-सति *f* recollection (म is not doubled See rule 10) But मरणसति or मरणस्सति recollection of death नग्न-नग्ना *adj* -naked, मीम्य सोम्य *adj* mild, अध्या-अध्या-अद्धा *m* a road, ध्वंस-ध्वंस *m* destruction

(a) *Exception* —न ह्युक्तानाम्। This change does not take place when म्, न्, य् or व् are combined with ह्, *e g* मह्य-सह्य *adj* bearable, वह्नि-वह्नि *m* fire, मुहयति मुहति faints

Mark the inverted position of ह् which does not stand as the first member of a conjunct consonant except in the word ब्राह्मण *m* a Brahman, and ब्रह्म *m* God Brahman

(13) म् is not dropped in the conjunct consonants त्म and न्म, and न् in म्म, *e g*, उन्माद्-उन्माद् *m* madness कम्पाय-कम्पाय *adj* spotted जालम्-जालम् *m* a rogue, निम्न निम्न *adj* deep, स is either retained or changed to श् *e g*, तस्मिन् or

तस्मि in it ; उष्मा-उस्मा *m.* heat ; अश्मा-अस्मा *m.* a stone ; भस्म *n.* ashes.

(14) “सर्वत्र रस्य लोपः।” *र* whether the initial or final member of a conjunct consonant is dropped and the remaining member is doubled; e. g. मार्ग-मग्ग *m.* the way ; वर्ण-वण्ण *m.* colour ; चक्र-चक्क *n.* a wheel ; दरिद्र-दक्खि *adj.* poor.

Exceptions : आदर्श-आदास *m.* a mirror ; दीर्घ-दीघ *adj.* long ; दीर्घ-दीस *n.* the head.

(15) *य* is changed to *रिय* and the preceding vowel, if long, is made short; e. g. आचार्य-आचरिय *m.* a teacher ; धार्य-विरिय *m.* effort ; भार्या-भरिया *f.* a wife ; सूर्य-सुरिय *m.* the Sun ; आर्य-अरिय, अर्य *m.* a nobleborn person.

(16) *ह* is changed to *रह*; e. g. अर्हति-अरहति *deserves* ; गर्हति-गरहति *censures* ; अन्तर्हित-अन्तरहित *pp.* concealed.

(17) *इ* is inserted between the two members of a conjunct consonant whose final member is *इ*; e. g. क्लेश-क्लिशं *m.* torture, sin ; म्लान-मिलान *pp.* ill ; म्लान-मिलान *pp.* faded.

(18) Similarly *इ* is inserted between the two members of the conjunct consonants in the words *उषा* the string of a bow ; *ही* shame ; *स्यात्* may be ; *ध्या* a temple ; *यज्ञ* a diamond ; *द्यम्* yesterday ; *धी* prosperity etc., which are respectively changed to *जिया*, *verb.* *हिरि*, *f.* *मिया*, *verb.* *चेतिय*, *n.* *पत्रि*, *n.* *टिठ्यो*, *ind.* *मिरी* *f.* etc.

Rules 15 to 18 cover cases of Epenthesis (insertion of a letter in the middle of a word).

(19) *ए* in combination with another consonant is changed to *ए*. सर्व-सर्व-सर्व *adj.* all ; पर्वत-पर्वतो *m.* a mountain ; वाच्यम्-वर्यं *n.* a poem.

(20) *ए*, *ए*, *ए*, and *ए* are respectively changed to *ए*, *ए*, *ए* and *ए* at the beginning and to *ए*, *ए*, *ए* and *ए* in the middle of words; e. g. *ए*वाग *m.* clarity ; *ए*वाग *n.* dance ; *म*ग *n.* wine ; *ए*नि-*ए*नि *f.* splendour ; *ए*वाग *n.* meditation ; *ए*वागवाग-*प*दमगान *n.* the first stage of meditation ; *ए*वाग-*ए*वाग *n.* strength ; *ए*वाग-*ए*वाग *n.* a thing.

Exception : उद्यान-उद्यान *n.* a garden.

(21) स् and ष are changed to इ or ह according to their position in a word e.g., ग्मान्-गम *n* a place गृहम् गृह *m* a gentleman वाट-वट *n* wood

(22) ध्, झ, स् and ष are changed to ह् e.g., सत्य-सत् *n* truth, आश्चर्य अचरित्य *n* wonder यम-यम् *m* a calf, a young one अप्सरा-अप्सरा *f* a nymph

(23) क् स् and झ् are changed to क् or क् according to their position in a word e.g., शुक्-शुक्ल *adj* dry स्व-श्र्-गन्धो the shoulder, a part क्षान्ति-गन्ति *f* forgiveness, भिक्षु भिक्षु *m* a monk

(a) झ् sometimes changes to ह् or ह् e.g., भुञ्ज भुञ्ज *pp* agitated, इक्षु-उक्षु *n*. sugarcane क्षमा क्षमा *f* the earth (गमा *f* forgiveness) क्षण क्षण *m* a festival, (गम *m* a moment)

(24) स् and ष are changed to क् or क् e.g., स्पन्दनम्-स्पन्दनम् *throbbing*, पुष्प-पुष्प *n* a flower

(25) झ्, ष् and झ् are changed to झ् or झ्, e.g., न्यायन-न्यायेन *m* with justice, कृया-कन्या *f* a girl भरण्ये अरण्ये *n* in a forest ज्ञान-ज्ञान *n* knowledge प्रणया-पञ्जाय *f* with wisdom

Conjunct consonants mentioned in Rules (20) to (25) preceded by the niggaḥita (—) undergo those changes which they would do at the beginnings of words, e.g., कांक्षा-कांक्षा *f* desire यथ्या-यथ्या *f* a childless lady etc

(26) ञ is changed to ञ्, उग-उग *adj* hot, कृग-कृग *adj* black

Rules 19-26 supersede Rules 8-18

§ 9 Ending consonants

(27) A consonant (represented with a nether stroke as क्, ग् etc) is dropped at the end of a word, e.g., सम्यक्-सम्मा *ind* rightly, भगवान्-भगवा *m* the Blessed One, स्वर्-मिया should be

(a) But the ending म्, and the ending न् or इ of a pronoun are substituted by a niggaḥita, e.g., बुद्धम्-बुद्ध to a Buddha, कन्याम्-कन्या *f* to a daughter, एतद्-(इ)-एत *n* this, that, यद्-(इ)-य *n* which etc

(28) The ending visarga or स् or र preceded by अ is changed to ओ together with the preceding अ, and is dropped when preceded by other vowels e g, सर्वत -सर्वता ind in all respects, बुद्धा -बुद्धा m Buddhas, रचि -रचि f the beauty, भिक्षु -भिक्षु m a monk

(29) The ending द् of a pronoun or in an upasarga and the ending रे often reappear when followed by vowels e g, एतं + अहोसि = एतदहोसि this happened, ताव as long + एव here = तावदेव also तावेव, पाता in the morning + एव only = पातेव, पातोऽव

(30) य्, व्, म्, त्, and द् are often inserted (a) either as revivals from Sanskrit forms or (b) by analogy to such insertions ~~उ-should-be-उ~~ सकि once + एव only = सरिदेव, पुन again + एव = पुनरेव, पुनदेव, याव upto + अर्थ requirement = यावदर्थ

LESSON III (ततियो पाठो)

§ 10 Declension of substantives in Pali is based upon the same in Sanskrit with a few changes There is no dual number and except in the case of substantives ending in अ the dative case is the same as the genitive The acc plu is the same as nom plu except in the declension of substantives ending in अ The instrumental plural and ablative plural forms and the nominative, accusative, and vocative plural forms are identical except in nouns ending in अ

§ 11 The following are the cases (विभक्तियो) with their names in Pali in brackets ()

The nominative (पठ्मा) denotes the subject and the accusative (दुतिया) the object of a sentence The instrumental (ततिया) denotes the person or thing with or by whom something is performed, and the dative (चतुर्थी), the person to whom or for whom something is given or done The ablative (पंचमी) shows the starting point The genitive (छद्दी) stands for the possessive in English and the

locative (सत्तर्मा) shows the place (in, on, upon, at, etc)
The vocative (आह्वनं) is used to address persons

§ 12 Masculine nouns ending in अ

Case	Terminations	
	Singular	Plural
Nom	आ	आ
Acc	म्	ण्
Instru	एन	एहि, एभि
Dat	आय, स्म	नै
Abl	आ, स्मा, स्हा	एहि, एभि
Gen	स्स	न
Loc	ए, स्मि, मिह	एसु
Voc	—, आ	आ

Note —Before terminations beginning with vowels, the ending अ of the noun is dropped. The ending म् is changed to a niggahita in the accusative. Before न the preceding अ is changed to आ. Thus we may take the noun बुद्ध (the Enlightened One) and decline it —

Case	बुद्ध	
	Singular	Plural
Nom	बुद्धो	बुद्धा
Acc	बुद्धम्	बुद्धे
Instru	बुद्धेन	बुद्धेहि, बुद्धेभि
Dat	बुद्धाय बुद्धस्म	बुद्धान
Abl	बुद्धा, बुद्धस्मा, बुद्धस्हा	बुद्धेहि, बुद्धेभि
Gen	बुद्धस्स	बुद्धान
Loc	बुद्धे, बुद्धस्मि, बुद्धमिह	बुद्धसु
Voc	बुद्ध बुद्धा	बुद्धा

Note —The forms बुद्धो, बुद्धा, बुद्ध बुद्धेन, बुद्धाय, बुद्धस्म, बुद्धानं, बुद्धा, बुद्धे, बुद्धेसु and बुद्ध are from the corresponding Sanskrit बुद्ध, बुद्धा, बुद्धम्, बुद्धेन, बुद्धाय, बुद्धस्य, बुद्धानाम्, बुद्धात्, बुद्धे, बुद्धेषु and बुद्ध. The forms बुद्धे (acc plu), बुद्धस्मा, बुद्धस्हा, बुद्धस्मि, बुद्धमिह are borrowed from pronominal declension. बुद्धेहि seems to be from बुद्धे, बुद्धेभि (from Vedic बुद्धेभि), is

used in poetry बुदे (nom sing) and बुद्दासे (nom plu) are rare forms बुद्दासे is a rare form of the nom plural

§ 13 The Padas

In Pali there are both the padas परस्मै and आत्मने as in Sanskrit, but any root may take terminations of either. As a rule, the परस्मै (परस्तपद) is commonly used, the other (अत्तनोपद) being confined to the passive voice and poetry. The student should always conjugate verbs in the परस्तपद unless specifically asked to give the अत्तनोपद forms.

§ 14 The present tense

The terminations of the present tense are the same as those in Sanskrit, except 1st person plural, i.e.,

Person	Singular	Plural
1st	मि	म
2nd	सि	थ
3rd	ति	अन्ति

Before मि and म, the preceding अ is lengthened अ in अन्ति is dropped after other vowels.

§ 15 The First Conjugation

The Pāli grammarians represented roots with an ending vowel, as गम, वस etc and not as गम्, वस् etc as in Sanskrit. But the ending अ of a root is dropped when the conjugational sign is added.

अ is the sign of the first conjugation before which the penultimate short and the ending vowel take their गुण.

अ has no guna. The guna of इ, ई is ए and of उ, ऊ is ओ. Thus

नी to carry is a root + अ conjugational sign = ने + अ

or भू to be + अ = भो + अ

ए and ओ followed by other vowels are changed to अच् and अच्. Thus

ने + अ = नच् + अ = नय the base of the root

भो + अ = भच् + अ = भव " "

Conjugate गम (गच्छ) to go.

Person	Singular	Plural
1st	(अहं) गच्छामि (I) go.	(मयं) गच्छाम (we) go.
2nd	(तू) गच्छसि (thou) goest.	(तुम्हें) गच्छथ (you) go.
3rd	(सो, सा, ते) गच्छति (He, she, it) goes.	(ते, ता, तानि) गच्छन्ति (they) go

Decline like पुद्गल

द्विषः a servant	सिंह [सिंह] a lion.
आवाट a pit.	मृग [मृग] a deer
पानर a monkey.	धम्म [धम्म] the truth, the religion, the doctrine.
वृक्ष [वृक्ष] a tree.	मच्छक a bedstead, a cot.
पुत्र [पुत्र] a son.	भार a burden
शस्त्र [शस्त्र] a sword.	पर्वत [पर्वत] a mountain.
पश्चात्पक्ष [पश्चात्पक्ष] an enemy.	आचार्य [आचार्य] a teacher.
ग्राम [ग्राम] a village.	पृच्छ [पृच्छ] a question.
भूप a king.	सुसुमार [सुसुमार] a crocodile.
अश्व [अश्व] a horse.	
नर a man.	

Some roots of the 1st conjugation

खन to dig	सर with अनु [अनु] (अनुसरति) to follow.
हर with वि (विहरति) to live.	नि [नी] (नयति, नेति)* to lie down.
वद with औ (अवचदु) to advise	नी (नयति, नेति)* to carry.
जि to conquer.	पत to fall.
कम् with नि (निष्क्रम्)(निष्क्रमति) to start.	पृच्छ [पृच्छ] to ask.
धाव to run.	वाच to beg.
धस to live.	गम (गच्छति)† to go.
खाद् to eat.	

Indeclinables (अव्ययानि)

न नोत्. सन्निकेतं into the presence, near.

* अनु and अव् in roots, prefixes and bases are optionally changed to ए and औ respectively.

† The base of गम is गच्छ.

Exercises for translation

A १ किं करो आवाट खणति । २ वानरा रुक्खेसु विरहन्ति । ३ अहं पुत्त ओवदामि । ४ सो खग्गेन पच्चामित्तं जयति । ५ सा गाम्मा निस्सवन्ति । ६ भूपान अस्मा धावन्ति । ७ नरा गामे वसन्ति । ८ सीहा मिगे खादन्ति । ९ त्व घम्म न अनुसरसि । १० तुम्हे मच्चके सयथ ॥

B 1 (The) servant carries (a) burden 2 He falls from (a) tree 3 (The) king's son has (a) horse* 4 (The) Buddha advises men 5 (A) lion lives not in (a) village 6 (There) are mountains in (the) forest 7 She asks (the) teacher (a) question † 8 I beg (a) horse of (the) king † 9 (The) crocodile goes into (the) presence of (the) monkey 10 (The) tree falls from (the) mountain in (the) forest

LESSON IV (चतुर्थो पाठो)[†]

§ 16 Neuter nouns ending in अ

Terminations

Nom	म्	आ, आनि
Acc	म्	ए, आनि
Voc	—	आ, आनि
Decline ण् a fruit		'
Nom	णं	फला फलानि *
Acc	फल	फले फगानि
Voc	ण	फग, फलानि

Note that the forms फले, फण and फगानि are identical with the corresponding Sanskrit forms while फण (n and v plu) and फले are based on the declension of masc nouns ending in अ. The rest of the forms are like those of masc nouns फग (n and v plu) is a Vedic form

* A horse is of the king's son

† पुत्त and योयं govern two accusatives—the direct object and the indirect,

§ 17 The Second Conjugation

The roots of the second conjugation are not regular * They are अस् to be, हु [भू] to be, वृ to speak and इ to go. The forms of the present tense of the roots are given below

अस्

1st	अस्मि, अग्रि	अस्म अग्रह
2nd	असि	अग्रथ
3rd	अग्रिथ	मन्ति

अग्रह is sometimes changed to अग्रहा अग्रिथ [अस्ति] is sometimes used in the plural in sentences showing possession
 e.g. कमिकम्मदधाय तस्म गण्ठासि नग्रिथ। *He has not even oxen for farming.* मम्म मे दन्ता अग्रिथ। *Friend, I have teeth*

हु

1st	होमि	होम
2nd	होमि	होमथ
3rd	होति	हान्ति

वृ

1st	व्रवीमि, वृमि	व्रवीम, वृम
2nd	व्रवीमि, वृमि	व्रवीथ, वृथ
3rd	व्रवाति, वृति	व्रवन्ति

इ

1st	गमि	गम etc
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§ 18 The Fourth Conjugation

The sign of the 4th conjugation is य before which the ending अ of the root is dropped

Rules 12, 20, 22 and 25 of the first lesson are to be applied while making up the base य, प्य, य, प्य, न्य and व्य, are changed to प्य, प्य, य, य, न्य and व्य by those rules,

* As this book is meant for students who have some knowledge of Sanskrit it follows the Sanskrit system with ten conjugations and not the Pali one with seven

while in the case of other conjunct consonants with य as the latter member, the य is dropped and the preceding consonant is doubled. Observe Rule 9 if necessary ह is changed to ह्

Conjugate the following roots of the 4th conjugation and compare the forms with the corresponding Sanskrit

इध [कृध्यति] (इज्झति) to flourish

कुध [कृध्यति] (कुज्झति) to get angry

नत [नृत्यति] (नच्चति) to dance

नस [नश्यति] (नस्सति) to perish

पद with नि [निपद्यते] (निपज्झति) to lie down, with उत् (उपपज्झति) to be born, produced, with स (सपज्झति) to succeed

फुस [स्पृशति] (फुस्सति) to touch

बुध [बुध्यति] (बुज्झति) to understand, know

युध [युध्यते] (युज्झति) to fight

लुभ [लुभ्यति] (लुब्भति) to covet

विध [विध्यति] (विज्झति) to shoot

सुस [शुष्यति] (मुस्सति) to dry, wither

हा [हायति] to decrease, diminish

WORDS सह

मोर [मयूर] *m* a peacock

उय्यान [उद्यान] *n* a garden

मनुस्स [मण्य] *m* a man, a person

घर [गृह] *n* a house

सुख *n* happiness

मर *m* man

रज्ज [राज्य] *n* a kingdom

निदाघ *m* summer

तट्ठक [तट्ठाग] *m* a lake

जल *n* water

मच्छ [मत्स्य] *m* a fish

च and and

सत्पुरिम [सत्पुरिष] *m* a good man, saint

चित्त *n* the mind

कोध [क्रोध] *m* anger

नाम *ind* at all *

विहार *m* a monastery

पण्ण [पर्ण] *n* a leaf

खल *m* a villain

पाप *n* a sin, demerit

लोक *m*. the world, people.

पुण्य [पुण्य] *n* a merit

अधिक *adj* more

राग *m* passion, lust

अन्यमन्त्र <i>and</i> with one another, mutually	सी <i>with</i> ति 4th c to hale oneself
धामनि [ध] <i>m</i> a wild buffalo	शुद्र [शुद्र] <i>m</i> a hunter.
पाण्ड [पाण्ड] <i>n</i> a book	शर [शर] <i>m</i> an arrow
बाल <i>m</i> a fool, a child	विमिष [विमिष] <i>n</i> exertion, effort
रम 1st c to take delight	वेदिन <i>m</i> a wise man
इव <i>and</i> like, as if	मद 4th c to be intoxicated, to err
मद्य [मद्य] <i>n</i> wine	विन 4th c to sew
पुद [पुद] <i>m</i> an old man	नीच <i>m</i> a role
श <i>n</i> power, faculty	शुन [शुन] <i>n</i> thread
पुष्प [पुष्प] <i>n</i> a flower	पमाद [प्र] <i>m</i> a mistake
दिन [दिन] <i>m</i> a bird, a Brahman	दूरे <i>in</i> far
यदा यदा <i>when then</i>	द्विष 4th c to play gamble
	अव्य [अव्य] <i>m</i> a die

Exercises

A 1 मोरो भूयस्य उष्यति नमति । 2 मनुष्या धरे सुतेन
निपजन्ति । 3 शुद्रो वराने न पुञ्जति* । 4 शुद्धे पर्याप्तितम्य ररु
सुखम् । 5 निहाये गजाके जने सुम्यति, मग्ना न मग्मति । 6 मनुष्यिण्य
पिते श्रोत्रो नाम न उष्यति । 7 विहारे ररुमिष पञ्जति न मति ।
8 गतो पापेहि न मपजति । 9 मोके पुञ्जेहि गानति मधिहति ।
10 शुद्रस्य धित रामो न पुञ्जति । 11 पर्याप्तितम्य भन्तमन्त्रं सुजन्ति
धनमहिता इव । 12 पण्डिता पोण्डके* रमति यत्ता इव मते ।
13 पुत्रस्य पञ्जति हापति । 14 पुष्कन्ता फलानि उष्यन्ति । 15 दिना
पत्तेसु निर्वापति ॥

B 1 The hunter shoots the bird with an arrow
2 When religion decreases, then Buddha is born 3 The

* The name of the object of anger or of ill will is put in the
dative, while that of the object of joy, love or any good (for -2 is
put in the locative case)

† Then ever is

‡ Articles (the, a an) are to be left out while translating from
English into Pali

exertion of the wise succeeds 4 You are intoxicated with wine 5 We sew (our) robes with thread 6 They understand the Buddha's doctrine 7 He touches the flowers with (his) hands through (by) mistake 8 The garden is far from the house 9 Men covet wealth and play with dice with one another 10 She gets angry with (her) sons

LESSON V (पञ्चमो पाठो)

§ 19 Feminine nouns ending in आ

Terminations

Nom	—	—, यो
Acc	म्	—, यो
Inst Ab	य	हि, मि
Dat Gen	य	न
Loc	य, य	सु
Voc	ए	—, यो

कञ्जा [कन्या] a daughter, a girl

Nom	कञ्जा	कञ्जा, कञ्जायो
Acc	कञ्जे	" "
Inst	कञ्जाय	कञ्जाहि, कञ्जाभि
Dat	"	कञ्जान
Abl	"	*कञ्जाहि कञ्जाभि
Gen	"	कञ्जान
Loc	कञ्जाय, कञ्जाय	कञ्जासु
Voc	कञ्जे	* कञ्जा, कञ्जायो

The forms कञ्जे, कञ्जाय and कञ्जे of the singular are derived from कन्याम्, कन्यायाम् and कन्ये, while कञ्जा (plural), कञ्जाहि-भि, कञ्जान and कञ्जासु come from कन्या कन्याभि, कन्यानाम् and कन्यासु in Sanskrit यो of the nom plural is borrowed from यो of nouns ending in इ or ई

§ 20 The Sixth Conjugation

The sign of the 6th conjugation is अ like that of the 1st, but there is no guna in the 6th. The following are the principal roots of this conjugation —

विर with आ (आकिरति) to scatter

खिप [क्षिप्] (खिपति) to throw, with उन् to lift up, with नि to place, with सं to close, shorten (उक्खिपति, निक्खिपति, सखिपति)

तुद (तुदति) to torture

दिस [दिश] with उप (उपदिशति) to advise

रह (रहति) with आ to mount, with ओ to dismount

विस with प [प्रविश] (पविसति) to enter

§ 21 The Seventh Conjugation

In conjugating the roots of this class, the base is made up by putting an anuswāra between the two syllables of the root and by affixing अ to it as in the preceding class

General Rule —An anuswāra followed by any of the consonants from क to म, is optionally changed to the nasal of the class by a consonant of which the anuswāra is followed

The following list gives the more important roots of the 7th conjugation

क्षुष (क्षुषति) to kiss

छिद (छिन्दति) to cut

भिद (भिन्दति) to break

भुज (भुञ्जति) to eat enjoy

मुच (मुञ्चति) to release

युज (युज्जति) to join

रुध (रुधति) to hinder

लिप (लिप्पति) to smear

विद (विन्दति) to get, acquire

सिच (सिञ्चति) to sprinkle,

with अभि to crown

हिस (हिसति) to hurt, torture

§ 22 Use of Adjectives

(a) Adjectives agree with the qualified nouns in gender, number and case, and are generally put before the nouns मधुरो सद्दो a sweet voice, मधुरेन सद्देन, मधुरेसु सद्देसु etc

(b) Adjectives ending in अ in the masc form their feminine base by the addition of आ to the final vowel. They are then declined like कञ्जा, e.g. बाला foolish, तरुणा young, दीर्घा long etc from बाल, तरुण, दीर्घ etc. Sometimes ई is also added to the masc forms to make the feminine base, as तरुणी, सुन्दरी etc

(c) Adjectives may be prefixed to the qualified nouns making कर्मधारय compounds, e.g. मधुरसद्दो (=मधुरा सद्दो), फरसकञ्जा (= फरसा कञ्जा) a harsh girl, सच्चवचनेन (=सच्चेन वचनेन) by true speech etc

WORDS सद्दा

अस्ससाला [अश्वशाला] *f* a stable
 देवता *f* goddess, deity
 मङ्गल *adj* auspicious
 पज्जा [पञ्चा] *f* the people, the subjects
 राजपुत्र [°त्र] *m* a king's son, prince
 अन्ना *f* a she goat, sheep
 हु, हुं *ind* (termination of the infinitive) to
 गीवा [ग्रीवा] *f* neck
 गङ्गा, यमुना *f* names of rivers
 जल *n* water
 माला *f*. a garland

सुन [शुभ] *1st c* to look beautiful
 थेर [स्थविर] *m* an elderly monk
 तण्हा [तृष्णा] *f* thirst, greed
 मूल *n* root, source
 चैतिय [चैत्य] *n* a temple, shrine
 अन्न *n* a yard
 गोमय *m* cowdung
 पुट्ट [पुष्ट] *adj* fat
 वारण *m* an elephant
 सेण्डा [शुण्डा] *f* the trunk
 समण [थमण] *m* an ascetic
 मय [वयम्] *pron* we
 महाराज *m* a great king

धम्मराज <i>m</i> The Lord of the Doctrine, Buddha	भरिया [भार्या] <i>f</i> wife
सावक [था°] <i>m</i> a pupil, disciple	वट्ट [काष्ठ] <i>n</i> a stick
तव <i>pron</i> thy, thine	पुन्नकम्म [पुण्यकम्म] <i>n</i> merito- rious action
एव <i>ind</i> only, same	पूजा <i>f</i> worship
अनुकम्पा <i>f</i> compassion	मेस [मास] <i>n</i> flesh
जम्बुदीप [°द्वीप] <i>m</i> India	सुख [शुष्क] <i>adj</i> dry
इध, इह <i>ind</i> here	शाखा [शाखा] <i>f</i> a branch
आगत <i>adj</i> come, arrived	सेना <i>f</i> army
	विपुल <i>adj</i> much

A. १ अस्सा अस्समाल पविसन्ति । २ देवतायो मङ्गलरक्ख आरु-
हन्ति । ३ पत्ता राजपुत्त रज्जे अभिसिञ्चति । ४ अजा पण्णानि भुञ्जिनु गोव
उक्खिपन्ति । ५ ते गङ्गाय जलेन पुष्पानि सिञ्चति । ६ नरा विरियेन पुज्जं
विन्दन्ति । ७ यमुना पुष्पान् मालाहि सोभति । ८ धेरो तण्हाय मूळं
छिन्दति । ९ कम्मा चेति यस्म अङ्गन गोमयेन लिम्पति । १० पुट्ठो वारणो
सोण्डाय यमुनाय जलं आकिरति ।

✓११ समणा मय महाराज, धम्मराजस्स सावका ।

नवेव° अनुकम्पाय अबुदीपा इधागताः ॥

B 1 Bhadda's wife breaks a stick 2 The king re-
leases the monkey with compassion 3 He joins sweet
words with meritorious actions 4 She goes to the temple
with garlands of flowers for worship 5 O Goddess, why
do you hurt the people? 6 Men torture she-goats for
flesh (Use *Dat*) 7 I cut dry branches of the trees
8 You throw arrows at the enemy's army 9 Thou
curtest the neck of the peacock 10 We acquire much
merit by the worship of Buddha

* तव + एव. अ + ए = ए अ + इ = ए.

† इध + आगता Mark that अ or आ combined with either अ or
आ = आ A vowel (short or long) combined with the same vowel
(short or long) = the same vowel (long)

LESSON VI (छटो पाठो)

§ 23. Masculine nouns ending in इ and उ

Terminations

Nom Voc	—	—, ओ
Acc	म्	—, ओ
Instr	ना	हि, मि
Dat Gen	स्स, नो	नं
Abl	ना, स्मा, म्हा	हि, मि
Loc	स्मि, म्हि	सु

Note—The ending vowel is lengthened before all the plural terminations except the Locative where, the lengthening is optional. The ending vowel takes its guna before ओ (*e.g.* भिक्खु + ओ = भिक्खो + ओ = भिक्खव् + आ = भिक्खवो, अग्नि + ओ = अग्ने + ओ = अग्गस् + ओ = अग्गयो) The ending इ optionally takes its guna in the Vocative Singular

अग्नि [अग्निं] Fire

	<i>Sing</i>	<i>Pla</i>
Nom	अग्नि	अग्गी, अग्गयो
Acc	अग्नि	
Instr	अग्निना	अग्गीहि-भि
Dat	अग्निस्स-नो	अग्गीनं
Abl	अग्निना-स्मा-म्हा	अग्गीहि-भि
Gen	अग्निस्स-नो	अग्गीनं
Loc	अग्निस्मि म्हि	अग्गिसु, अग्गीसु
Voc	अग्नि, अग्ने	अग्गी, अग्गयो

☞ The form अग्नि, अग्निं, अग्निना and अग्ने of the singular come from अग्नि, अग्निम्, अग्निना and अग्ने

All the plural forms are taken from Sanskrit with slight changes

	भिक्षु [भिक्षु] a monk	
N V	भिक्षु	भिक्षू, भिक्षवो
Acc	भिक्षुम्	" "
Inst	भिक्षुना	भिक्षुहि-भि
D G.	भिक्षुस्म नो	भिक्षून्
Abl.	भिक्षुना-म्मा-म्हा	भिक्षुहि-भि
Loc	भिक्षुस्मि-ग्हि	भिक्षुसु, भिक्षुम्

The forms भिक्षु, भिक्षु, भिक्षुना, भिक्षू, भिक्षवो, भिक्षुहि-भि, भिक्षून्, भिक्षु(कप्)सु are from भिक्षु, भिक्षुम्, भिक्षुणा, भिक्षू, भिक्षव, भिक्षुभि, भिक्षुणाम् and भिक्षुषु. The termination म्य is borrowed from nouns ending in अ, स्मा, म्हा, स्मि and ग्मि are taken from pronominal declension

§ 24 The Tenth Conjugation

The sign of the 10th conjugation is अय, optionally changed to ए, before which the penultimate short and the ending vowel (the last except अ) take their vuddhi

The vuddhi of अ is आ, of इ, ई is ए [ऐ] and of उ, ऊ is ओ [औ]. ए and ओ obtained from vuddhi are changed to आय् and आव् when followed by dissimilar vowels, (because these ए and औ are substitutes for Sanskrit ऐ and औ)

The vuddhi does not take place when the penultimate short vowel is followed by a conjunct consonant and in the case of the roots कथ to tell, गण to count and रच to arrange

Conjugate कथ

1st per	कथयामि, कथेमि	कथयाम, कथेम
2nd „	कथयमि, कथेमि	कथयथ, कथेथ
3rd „	कथयति, कथेति	कथयन्ति, कथेन्ति

§ 25. The Numeral द्वि (two)

The numeral द्वि is declined only in the plural and alike in all genders. It may be used as an adjective

N Ac. द्वे, In. Ab द्वौहि, द्वौभि, D G द्विभ, Loc. द्वौसु, द्वेसु.

The forms दुवे, दुवेहि-भि, दुविच, and दुवेसु are found in poetry.

WORDS सहा

पट्ट *adj* skilful
 मणि *m* a jewel
 निधि *m* a store
 अज्ज [अर्ज] *10th c* to earn
 कवि *m* a poet
 भिक्षु [भिक्षु] *m* a monk,
 a priest
 गुण *m* a^r virtue, a merit
 वर्ण [वर्ण] *10th c* to des-
 cribe, praise
 वलि *m* an oblation, offering
 छट्ठ [छट्ठ] *10th c* to leave
 नरपति *m* (नरानं पति) a king
 मन्त [मन्त] *10th c* with आ
 to address, call
 हंसपोतिका *f* (हंसस्म पोतिका) a
 gosling
 प्रिय [प्रिय] *adj* beloved, dear
 पति *m* a lord, husband
 वर [वृ] *10th c* to choose
 with नि to prohibit
 सेनापति *m* (सेनाय पति) a gene-
 ral
 सेना *f* an army
 असि *m* a sword
 गण *10th c* to count
 उच्छु [इक्षु] *n* a sugarcane
 रस *m* taste, juice
 विद *10th c* to know, ex-
 perience, acknowledge
 घृत [घृत] *n* ghee
 शत्रु [शत्रु] *m* an enemy

युज with उ (उय्योजेति) *10th c*
 to dismiss
 पाल *10th c* to protect
 कपि *m* a monkey.
 चुर *10th c* to steal
 भो *vocative particle* Oh,
 hallo !
 इसि [ऋषि] *m* a sage
 कस्मा *ind* why ?
 कथा *f* a story
 वस्त्र [वस्त्र] *n* a garment
 कप्प [कल्प्] *10th c* to equip,
 to make
 अन्तेवासिक *m* a pupil an
 apprentice
 इदानि दानि [इदानीम्] *ind* now
 भज *10th c* to divide, to cut
 समं *ind* equally
 रासि [राशि] *m* a heap
 धन *n* wealth
 पण्डित *adj* wise, *m* a wise
 man
 वस्त्र (वस्त्र) *n* a garment, cloth
 विरिय [वीर्य] *n* exertion,
 effort
 दह *1st c* to burn
 पारिम *adj* yonder
 तीर *n* bank
 सेतु *m* a bridge
 बंधु *m* a brother
 अयं *m f pron* this
 सेह [श्रेष्ठ] *adj* best

पथ [पार्थ] 10th c to aspire for	च ind and
निर्वाण [निर्वाण] n salvation, emancipation, nirvāṇa	वलय m a gram
सुसुमार [सिशु०] m a crocodile	सा f pron she
	गन्ध [गन्ध] 10th c to wreath

A १ पटवो पुरिसा मणान निधि अब्बेन्ति । २ बवि भिक्खून् गुणे वण्णेति । ३ ब्राह्मणो वलयो तळाके छट्ठयति । ४ नरपति भिक्खू आम्भन्तेति । ५ हसपोत्तिका पिय पति पारेति । ६ सेनापति सेनाय असी गणेति । ७ तुम्हे उरुद्धून रम वेदयथ । ८ अग्निस्मिं घट छट्ठयामि । ९ अइ मम सत्तु उट्ठोत्तेमि । १० नरपति पत्ता घम्मेन पालयति । ११ बपयो उट्ठयानग्हा कलानि पारेन्ति । १२ ओ इसयो तुम्हे कस्मा बुद्धस्म गुणे न वण्णेय । १३ एव द्विज कपीन कय न वयेसि । १४ अग्गे अस्म कप्पेम । १५ आचरियो अन्तेवासिके पापग्हा निवारयति ॥

B 1 I count my jewels now 2 You equip the king's horse 3 Bodhisatta divides equally the heap of wealth 4 Wise men do not praise wealth 5 Sages protect the Duty (धम्म) with exertion 6 O Fire! why do you burn my friend's house? 7 He goes to the yonder bank by the bridge 8 My brother cuts (down) the enemy with the sword 9 This is the best of the swords (use Gen or Loc) 10 The monkeys throw the grams (away) 11 She wreathes a garland of flowers 12 A monk aspires for nibbāna 13 Two monks are coming (= come) from the bridge 14 Monkeys lie down on branches of trees 15 He tells the story of the monkey and* the crocodile

LESSON VII (सचमो पाठो)

§ 26 Neuter nouns ending in इ and उ
Terminations

	Sing	Pla
Nom V	—	—, नि
Acc	स्	—, नि

* Put च after the last word or after each of the connected words

The rest like masculine The ending vowel is lengthened in the Plural, the lengthening being optional in the Locative

अट्ठि [अस्थि] a bone

Nom	अट्ठि	} अट्ठी, अट्ठीनि
Acc	अट्ठि	
Voc	अट्ठि	

The rest like अग्नि (§ 23)

आयु [आयुस्] age, life

Nom V	आयु	आयू, आयूनि
Acc	आयु	आयू, आयूनि

• The rest like भिक्षु (§ 23)

§ 27 Prepositions and Indeclinables

All the prepositions except *टप्पेवा* *पिरथु* *नमो*, *विना* and a few others, whose position is optional, are placed *after* the nouns. Prepositions govern their objects in different cases as indicated below —

(a) The accusative *याव* (यावद् before vowels optionally) until, *आरब्ध*, *उद्दिश्य*, *निस्साय*, *सन्धाव*, *परिच्छ* with reference to, about, *धि*, *पिरथु* lie upon !

(b) The instrumental *अन्ने* enough of, *किं* what is the use of? (interrogatively), *यद्धनि* it is proper for, *यथा* it is possible for, *सद्धि*, *सद्ध* with The adjectives *सम* and *सद्धि* (like) also govern this case

(c) *नमो* (hail to, a bow to) governs the dative

(d) *यद्धाय* (from) governs the ablative, *याव* is used with the ablative optionally, *विना* (without) governs the accusative, the instrumental or the ablative

(e) The genitive *अप्पा* under, *अप्पारे*, *अप्पानि* in, among *उर्ध्व*, *उपरि* on, upon, above, *अर्ध* on this side, *परि* beyond, *दहा* below, under, *यद्धनि*

§ 28 इम is added to adverbs to form adjectives from them, e.g. हेहिम nether, अंतरिम hither, पारिम yonder, etc from हेहा, ओर, पार etc

§ 29 The First Personal Pronoun

अह [अरमद्] I

Similar in all genders

Nom	अह	मय, अहं, नो
Acc	मं, मम	अम्हाकं, अम्हे, नो
Inst	मया, मे, म्हा	अम्हेहि-मि, नो
D G	मम, मय्हा, अम्ह, ममं, मे	अम्हाकं, अस्माकं, नो
Abl	मया, मे	अम्हेहि मि, नो
Loc	मयि	अम्हेसु

N B The forms मे and नो are not used at the beginning of a sentence, as मम पुनो आगच्छति or पुनो मे आगच्छति

§ 30 The Numeral ति [त्रि] three Plural only

All genders

ति	Nom Acc	Inst Ab	D G	Loc
Masculine	तयो	तीहि, तीभि	{ तिण तिण्णं	तीसु
Neuter	तीणि			
Feminine	तिस्सो		{ तिम्य तिम्य	

WORDS महा

मार m the Evil Spirit	तथ ind there
काक m a crow	एक pron one
करुह m a quarrel, dispute	खर [दार] m a hare
मधु n honey	तालगच्छ m a cluster of palms
दधि n curds	परचई [परचदम्] ind daily
दार n fuel, firewood	कर m a crane
अथ [अर्थ] m use, requirement (with instrumental of the object required)	चक्षु [चक्षु] n an eye

अस्सु [अधु] *n* a tear
 घर with प (पघरति) 1st *c* to
 trickle
 भारहारक *m* a bearer of load
 गम with पति and आ (पत्ता-
 गच्छति) to return
 वारि *n* water
 अस्वि [अर्वि] *f n* a flame
 पृळक [पृड°] *m* a ram ✓
 सप्पि [सर्पि] *n* ghee
 खिप with प (पखिपति) 6th *c*
 to throw
 अमरुच [अमरय] *n* an untruth
 तिल *m n* a sesamum
 दातु (infinite of दा to give)
 to give
 वरधु [वस्तु] *n* a story
 धनु *n* a bow
 परिव्यापक [परिवा°] *m* an
 ascetic
 सत्थि [सत्थि] *f n* the thigh
 अर *n* a wound [born
 जात *adj* produced, grown,

एत *pron* this, that
 अम्ब [आम्ब] *m* a mango
 जम्बु *n* a roseapple (fruit)
 पनस *m* a jackfruit
 य *relative pron* which
 समुद [°द] *m* the sea, a great
 river
 वरं *ind* better
 उडुपर *m* the fig tree
 सप्प [सर्प] *m* नाग, *m* a serpent
 सीस [सीर्ष] *n* the head
 तिण [नृण] *n* grass
 मधुर *adj* sweet
 अम्बिर [अम्ब] *adj* sour
 हवण *adj* salt
 हरिण *adj* green
 कटु *adj* bitter
 कीळा [कीरा] *f* frivolity ✓
 सग [सग] *m* a conchshell
 मम्मु [इमधु] *n* the beard
 रत *n* dust

A १ नमो बुद्धाय, धिरत्थु मारं । २ अहीनि निम्माय काकानं कलहो
 उप्पज्जति । ३ अयं मे मधुना दधिना च । दारना मे अयो । ४ तपोरो
 समो पक्कमं सालागच्छम्मं हंहा वमति । ५ धानरा परच्छं गङ्गाय पारं
 गच्छन्ति । ६ यक्खं यक्खं भरमुना पघरन्ति । ७ भारहारका दाम्भिक
 मदि पक्काम्पन्ति । ८ किं मच्छं वारिता । ९ ब्राह्मणो भरिचरं उपरि
 मणिं पक्खित्ति । १० अयं मे मरम्भं न वदति । ११ मनेन ब्राह्मणाप
 तिलानि दातुं न मच्छा । १२ इदं वस्तु बुद्धो पक्कं भित्तुमारम्भ* कथेति ।
 १३ मम त्थानि धनूनि होन्ति । १४ परिव्यापकं मत्थिस्मि अरं तालं ।

१ म प + ल + वा, an instance of पूर्व श्रव (dropping of the first vowel)

* भित्तुमारम्भं

१५ अल ण्तेहि अग्नेहि जम्बूहि पनसेहि च ।

यानि पार समुद्रस्य, वर मय्य उदुम्बरो ॥

१६ अद्भाधितस्य किं भेसज्जेन ?—मि IV 1 67

B 1 He tells me a story 2 The ram breaks the thigh of the ascetic 3 (There) is a serpent in the fuel 4 The fruit falls on the hare's head 5 Hares do not eat (any thing) except grass 6 What is the use of a bow without arrows? 7 Honey is sweet and curd is sour 8 The water of the sea is salt 9 Green jambu fruits are bitter 10 We bring fuel and grass from the forest below 11 Fools throw away their life in frivolity 12 They sprinkle the king with water from three conch-shells 13 (There) are two or* three ascetics in the monastery 14 A fool's beard grows but not his intellect 15 He throws dust into my eye

LESSON VIII (अष्टमो पाठो)

§ 31 Feminine Nouns ending in इ and उ

Terminations

	Sing	Pla
Nom Voc	—	—, यो
Acc	म्	—, या
Inst Abl	या	हि, मि
D G	या	न
Loc	या, य	सु

Rule —The ending vowel is lengthened before all the plural terminations except सु—where the lengthening is optional—and before यो

भूमि the Earth, ground

N V	भूमि	भूमी, भूमियो
Acc	भूमि	
Inst Abl	भूमिया	भूमीहि, भूमीमि

* Use वा like च (द्वे तयो वा or द्वे वा तयो वा)

D G	भूमिया	भूमीन
Loc	भूमिया, भूमिय धेनु A cow	भूमिसु भूमीसु
N V	धेनु	धेनू, धेनुयो
Acc	धेनु	
Inst Ab	धेनुया	धेनूहि-भि
D G		धेनून
Loc	धेनुया, धेनुय	धेनुसु धेनूसु

§ 32 उपसग्गा or prefixes are put before verbs and substantives to modify their sense. They are from Sanskrit and the form of the Pāli verb or substantive with the उपसग्गा prefixed is determined by the corresponding Sanskrit form. The following is a list of the more common upasaggas —

अति (trans) beyond अतिव्रत्तति he transgresses

अधि over, above, upon अधिगच्छति he goes over (acquires, grasps)

अनु after अनुसरति he follows, अनुस्सरति [अनुस्म°] he remembers

अप away (dis-) अपनी to remove, अपमन्त्रति he insults, अपचायति he worships

अभि towards अभिमुख with one's face towards

अव, ओ (de) down ओतरति he descends

आ until, upto आगच्छामि I come आहरामि I bring

उ* [उत्] changed to उद् before vowels, up उप्पतति he jumps up उत्तरति he ascends

उप near, nearly उपसंक्रममि you approach, उपराजा a

Viceroy

नि down निर्मादति he sits down, निपतति falls down

निर् away, not निग्गच्छति he goes away, निम्मक्खिक्क

[निर्मक्षिक्क] fly less

* Consonants preceded by उद् and निर् undergo changes described

नी out नीहरति he takes out

प्र [pro प्र] changed to प् after vowels, forth, chief
प्रयाति he starts, प्रजहति [प्रज्ज] shines forth, blazes, प्रवादो
a theory, hypothesis

प्रति, पति [re प्रति] This is changed to प्प्रति, प्पति after
vowels and to पच् before dissimilar vowels, in return
पञ्चागच्छति comes back, पदिपुच्छति asks in return, पदिक्लेषो
[प्रतिक्षेप] refusal

परा opposite पराजयति defeats, परव्रजति [पराव्रजते]
strives, endeavours

परि (Peri) surrounding Often changed to पलि or पळि
परिवेदेति wraps round, परिधावति runs about

वि (dis-) apart विवादो a quarrel विव्रमन्ति live sepa-
rately वि may denote distinctness as in विहरति lives

सं (con-), together संवादो a conversation, संव्रमन्ति live
together

§ 33 The prefixes are often combined e g, वि+आ+
करोति (व्याकरोति, व्याकरोति) he explains, अवि+आ+व्रमति
(अविव्रमति) he lives, सं+उच्+आ+चरति (समुदाचरति) ad-
dresses or practises In combining the prefixes, apply
rules under § 8

§ 34 The Second Personal Pronoun

तुम्ह [तुप्पद्] m / n Thou, you

	Sing	Plu
Nom	तू, तुव	तुम्हे, वो
Acc	तू, तुव, ते, तघे	तुम्हे, वो
I Abl	तया, त्वया, ते	तुम्हेहि-भि, वो
D G	तव, तुम्ह, तुम्ह, ते	तुम्हाक, वो
Loc	त्वयि, तयि	तुम्हंसु

N. B The forms ते and वो are not used at the begin-
ning of sentences धेनु यो अस्थि (and not यो धेनु अस्थि)

§ 35 The Numeral चतु [चतुर], four, is declined in
the plural only

चतु	Nom Acc	Inst Abl	Dat Gen	Loc.
Masculine	चत्तारो	{ चतुहि चतुभि, चतुग्भि	चतुसं	{ चतूसु
Feminine	चतुरो		चतुस्सन्न	
Neuter	चत्तारि		चतुन्नं	

WORDS सह

रज्जु *f* a rope
 बन्ध [बन्धति] *1st c* to bind,
 to tie
 यागु [यवागु] *f* gruel
 सक्खरा [शर्करा] *f* sugar
 सक्कुण [शकुन] *m* a bird
 वेग *m* speed
 तुट्ठि [तुट्ठि] *f* joy satisfaction
 छवि *f* the skin, complexion
 कम्भि [कम्भि] *f* brightness
 हा with [परि] *4th c* to de-
 crease
 खत्तिय [क्षत्रिय] *m* a Kshatriya
 पसेसनीय *adj* Praiseworthy
 दिस *10th c* to preach
 पीति [प्रीति] *f* love, joy
 सुवण्ण [वर्ण] *n* gold
 सब्बा *pron fem* all
 धातु *f* a metal
 जाति *f* birth
 नापि (न + अपि) *and* neither
 वसल [वृषल] *m* an outcast
 उभो [उभौ] *pron* both
 पकति [प्रकृति] *f* nature
 चुत [च्युत] *adj* degraded

दिस *1st c* (पस्सति, दक्खति,
 दिक्खति) to see
 काम *m* a sensual pleasure
 रति *f* delight
 भास [भाप्] *1st c* to speak,
 talk
 उदेन [उदयन] *name of a king*
 वरेणु *f* an elephantess
 वण्णु [वर्ण] *f* sand
 बिज्जु [विद्युत्] *f* lightning
 विय [इव] *and* like
 भिक्खुणी [भिक्षुणी] *f* a nun
 अरियसन्न [आर्यसत्य] *n* a noble
 truth
 कासु *f* a pit
 पियङ्गु [पिं] *f* a kind of
 creeper
 यस [यशस्] *n* fame
 लाभ *m* acquisition (यसलाभं =
 यसस्स लाभ)
 या *f pron* which
 वुत्ति [वृत्ति] *f* maintenance
 विनिपात *m* degradation
 अयममचरण *n* not acting
 piously

चाग *m* charity
 यस्संते (यस्स whose + एते
 these) [monkeys
 वानरिन्द [रिन्द] *m* a lord of
 यथा *and* as
 धिति [धति] *f* courage
 दिद्व *n* a difficult y
 सा *pro* he
 धर *10th c* to hold, catch
 दण्डक *m* a stick
 कोटि *f* the end
 गति *f* motion gait
 मन्द *adj* (*f* मन्दा) slow
 मुद्धि [मुद्धि] *f* purification
 सन्ति [शान्ति] *f* peace

रति [रात्रि] *f* night
 वेज्ज [वैद्य] *m* a physician
 नथु *f* the nose
 सुस्ति *n* a hollow
 धूलि *f* dust
 केळि [केलि] *f* amusement,
 sport
 सत्ति [शक्ति] *f* strength
 मच्चि *f* splendour
 दिसा [दिशा] *f* a quarter
 आसाब्बह [आपाढ] *m* name of
 a month
 निन्न [निम्न] *adj* deep
 हनु *f* the jaw
 दब्बह [दड] *adj* strong

A १ च रज्जुया धेनु बन्धमि । २ तुम्हे चागुय सक्खर खियय ।
 ३ मक्खणा केणेन भूमिय निपतन्ति । ४ सण्णुरिसा तुद्धिया अज्जमज्ज
 सवमन्ति । ५ छविद्या कन्ति परिहायति । ६ एत्थियकज्जाय चित्ते गोतमस्मि
 पीति जाता । ७ सुवण्ण सव्वासु धातुसु सेट्ठ । ८ न जातिया ब्राह्मणो
 होति नापि वसलो । ९ उभो पक्किया जुता, उभो धम्म न पस्सन्ति ।
 १० कामेसु रति न पससनीया, धम्मे रतिया गुण भासन्ति । ११ उद्वेनस्म
 करेण वण्णय विट्ठ विय धावति । १२ बुद्धो भिक्खुणीन भिक्खून च
 चत्तारि अरियसत्तानि देसेति । १३ अरज्जे कासूमु विवगुयो जाता ।

१४ धिराथु त यस्सल्लभ धनल्लभ च ब्राह्मण ।

या वुत्ति विनिपात्तेन अपम्मचरणेन वा ॥

१५ यस्सेते चतुरो धम्मा वानरिन्द यथा तप ।

सच्च धम्मो धिति चागो दिद्व सो अतिवचनि ॥

B 1 The crows hold the stick by the end 2 The
 gait of the cow is slow 3 A crocodile used to live† in
 the Ganges 4 By the purification of the mind sages get

† The habitual past tense is expressed by using forms of the
 present tense

peace 5 The elephantess goes upto (याव) Sāvattṭhi in four nights 6 The physician wraps your nose with cloth 7 A serpent takes out (its) head from the hollow 8 The girls throw dust at one another for amusement 9 You remember the strength of the lord of monkeys 10 The splendour of the Doctrine shines forth in the four quarters 11 Men eat the fruit of the piyangu in Āsālha 12 You strive for the acquisition of wealth 13 The cow jumps up from the ground 14 The elephantess ascends from the deep pit 15 The jaws of a crocodile are strong

LESSON IX (नमो पाठो)

§ 36 Feminine Nouns ending in ई and ऊ

The terminations for the inflexion of feminine nouns ending in ई and ऊ are the same as in § 31 The ending vowel is shortened before terminations beginning with य and in the vocative singular

दासी a maidservant

	Sing	Plu
Nom	दासी	दासी, दासियो
Acc	दासि	दासी दासियो
Inst Abl	दासिया	दासीहि, दासीभि
D G	दासिया	दासीने
Loc	दामिया, दामिये	दासीसु
Voc	दामि	दासी, दामियो

जम्बू the roseapple tree

	Sing	Plu
Nom	जम्बू	जम्बू, जम्बुया
Acc	जम्बु	जम्बू, जम्बुयो
Inst Abl	जम्बुया	जम्बूहि-भि
D G	जम्बुया	जम्बूने
Loc	जम्बुया ये	जम्बुसु
Voc	जम्बु	जम्बू, जम्बुयो

Decline like जम्बू.—चम्बू *f.* an army, पादू *f.* a shoe; भू *f.* the Earth; ययू *f.* a young lady, a bride, मम्बू *f.* [ययू] a mother-in-law; etc.

§ 37. The Imperative Mood

This mood is used to express command, prayer, advice or wish. The following terminations are used after the conjugational base of a verb —

	<i>Sing</i>	<i>Plu</i>
1st per.	मि	म
2nd per	—, हि	थ
3rd per.	तु	अन्तु

The preceding अ is lengthened before मि, म, and हि. The termination हि is necessary after ए and is necessarily dropped after अय of the 10th c. and the causal forms of verbs

कुप (4th c) to be angry

1st per.	कुप्सामि	कुप्साम
2nd per	कुप्स, कुप्साहि	कुप्सथ
3rd per.	कुप्सतु	कुप्सन्तु

चुर (10th c) to steal

1st per.	चोरेमि, चोरया मि	चोरेम, चोरयाम
2nd per.	चोरेहि, चोरय	चोरेथ, चोरयथ
3rd per.	चोरेतु, चोरयतु	चोरेन्तु, चोरयन्तु

(a) The हि of the Imperative is necessary after monosyllabic bases, e. g. एहि, याहि, होहि etc. from ई to go, या to go, हु to be etc.

§ 38. Imperative forms of the verbs of the second conjugation are given below. The forms of the first person are the same as those of the present tense (§17).

अस to be

2nd per.	आहि	अथ
3rd per.	अथु	सन्तु

हु to be

	<i>Sing.</i>	<i>Plā.</i>
2nd per.	होहि	होथ
3rd per.	होतु	होन्तु

बू to speak

2nd per.	ब्रवीहि, ब्रूहि	ब्रवीथ, ब्रूथ
3rd per.	ब्रवीतु, ब्रूतु	ब्रुवन्तु

इ to go, like हु to be.

§ 39. The Attanopada

Attanopadi forms are sometimes used in the Present tense and Imperative mood. They are indicated here for recognition only. The following are the Attanopadi terminations of the Present tense :—

1st per.	ए	म्हे, म्हसे
2nd per.	से	म्हे
3rd per.	ते	अन्ते

The corresponding terminations of the Imperative are :—

1st per.	ए	म्हे, म्हसे
2nd per.	स्सु	म्हो
3rd per.	तं	अन्तं

Most of these forms are rare and archaic.

§ 40. The Third Personal Pronouns (*m*)त [तद्] *m.* he

Nom.	सो	ते, ने
Acc.	तं, नं	ते, ने
Inst.	तेन, नेन	तेहि-भि, नेहि-भि
D. G.	तस्स, नस्स	तेमं, तेमानं, नेमं, नेमानं
Ab.	तस्मा-म्हा, नस्मा-म्हा	तेहि-भि, नेहि-भि
Loc.	तस्मि-ग्गि, नस्मि-ग्गि	तेसु-नेसु

§ 41 Declension of the numeral पञ्च (five)

It is declined only in the plural in all genders alike,

as :—

Nom Ac	पञ्च
I Ab	पञ्चहि, पञ्चभि
D G	पञ्चसु
Loc	पञ्चसु

WORDS सहा

मा (prohibitive participle)	कमिवा having ploughed
Don't	साधु ind well yes
भी (भायति 10th c) to fear	सदा ind always
to be afraid	अपमाद (अ not + पमाद ne-
चिन्त 10th c to think, to be	gligence) m wariness
anxious	मुग्धा [स्नुषा] f a daughter-
इतोनिदान adj arising from	in-law
this cause	नदी f river.
भय n fear	हर 1st c with प to strike
गन्तुं (inf of गम) to go.	देवी f a queen
इच्छ 1st c to wish	अतमन adj satisfied
रय m a chariot	राहुल, आनन्द names of men
युन (causal योजेति, योजयति)	जनक m a father
to yoke	दायम्न [दायाघ] n inheri-
पापक adj sinful	tance
धम्म [धर्म] m quality, nature	पाति, पाता f a bowl, vessel
हात ind O father! O bowl	इष्वी [इषी] f a spoon, ladle
(a term of address for	पाणतिपात [मा] m destruc-
males)	tion of life
अपि (often contracted to	रय 1st c with वि to
अपि or पि) also, too	abstain
समण (अ) m an ascetic, a	स्वप [स्विप्न] ind quickly,
sadhu	at once
कम 1st c to plough	अदिष्ट [अदत्त] n theft
वप 1st c to sow	वय 10th c. with पति to
त्वा (often preceded by इ)	avoid
termination of the gerund	मद्यर [मद्य] m a drunkard.

भज *1st c* to speak
 दार *m* wife
 मुत्ता [मृपा] *ind* lie, false
 सक [स्वक] *adj* one's own
 रक्ख [ख्] *1st c* to observe
 सील [शील] *n* a command
 ment
 किंनु *ind* why?
 भय *n* भीति *f* fear
 पला *4th c* to run away
 सब्बे [सर्वे] *pron m pla* all
 सत्त [सत्त्व] *m* a being
 सुखित *adj* happy
 सुहित *adj* contented
 दुज्जन [दुजन] *m* bad people
 रे^१, भो^१ *vocative particles*
 Oh! Oh! Hallo!
 चापी *f* a well

काकी *f* female crow
 हसी *f* a goose
 सेत [श्वेत] *adj* white
 वण्ण [वर्ण] *m* colour
 तप्प *10th c* with सं to
 entertain
 ब्राह्मणी *f* a Brahman woman
 भोजनीय *n* अन्न *n* food
 पा *1st c* (पिबति, पिबति) *to*
 drink
 यदि, सच्चे *ind* if
 वन [वज्] *1st c*] with प (पच्च
 जाति) to renunciate
 सज्ज *m* the Assembly
 यावदत्थ *ind* to one's heart's
 content
 साय *ind* in the evening
 अपराध *m* a fault

A १ मुग्हे मा भायथ, मा चिन्तयथ, नत्थि वो इतोनिदान भय ।
 २ उय्यानभूमिं गन्तुं इच्छामि । रथ योजेहि । ३ मा म पापका धम्मा फुसन्तु ।
 ४ तात, मग्घसपि वत्थु कथेहि । ५ त्वऽपि, समण, कसस्सु च वपस्सु च,
 कसित्वा च वपित्वा च भुजस्सु । ६ साधु, मे गीतमो धम्म देसेतु । ७ भूपा
 सदा पत्ता अप्पमादन पारेन्तु । ८ त्वच्च तव वधू च सुखेन घसथ । ९ सस्सु
 सुण्हं नांदया तरे रज्जुया पहरति । १० देवि, अत्तमना होहि, पुत्तो ते नातो ।
 ११ सो ते राहुल, जनको, गच्छस्सु, दायज्ज याचाहि । १२ मा सेनापति
 चमुया कारण विना कुज्झतु । १३ तस्म उय्याने पच्च जम्बुयो सन्ति ।
 १४ ण्हि, कुमारि, पादुयो छट्ठेहि पातियं च यागु अत्थि, त दब्बिया नीहर ॥
 १५ पाणातिपाता विरमस्सु तिप्पं । एके अदिस्स परिवज्जयस्सु ।
 अमज्जपो मा च मुत्ता भणाहि । सकेन दारेन च होहि तुहो ॥

* The sign 5 (अवर्गह) represents a dropped vowel. In Roman and S nhalase ed t ons 5 is substituted by an apostrophe. Its use is optional.

B. 1. Observe the five commandments daily, O queen 2. Come, O lion, why do you run away through fear ? 3. Let all the beings be happy and contented, 4. Let us go to the yonder mountain and eat jambu fruit. 5. Do not associate (live together) with the bad people. 6. O maidservants ! go to the well and bring water 7. The female crow does not become a goose by white colour. 8. Entertain the Brahman women and the nuns with food. 9 O householders ! do not drink wine 10 If you wish, renunciate and join the Assembly. 11 Go to the park, play to your heart's content and return in the evening. 12. O children, do not touch fire 13 Ananda ! preach the Doctrine to the (Dāśī) five nuns 14 May not the mother-in-law get angry with and beat the young ladies without (their) fault. 15. O lord of the monkeys ! come with me to the yonder bank of the river and live there on the jambu tree

LESSON X (दसमो पाठो)

§ 42 Masculine Nouns ending in ई Masculine nouns ending in इन् in Sanskrit are regarded as those in ई in Pāli. Some grammarians take the base as ending in इ and others in इन्. The nouns are declined partly like भग्नि and partly like the corresponding Sanskrit nouns.

Terminations

	Sing	Plu.
Nom Voc.	—	—, नो
Acc	म, न	—, नो
Inst Ab.	ना	हि, नि
D G.	स्व, नो	ने
Loc.	नि, स्मि, निह	सु

The ending ई is shortened before all the singular terminations except the Nom and before नो of the plural
The lengthening is optional before सु

दण्डी [दण्डिन्] an ascetic

	<i>Sing</i>	<i>Plu</i>
Nom	दण्डी	दण्डी, दण्डिनो
Acc	दण्डि, दण्डिन	" "
Inst	दण्डिना	दण्डीहि, दण्डीभि
Dat	दण्डिस्स, दण्डिनो	दण्डीन
Ab	दण्डिना, दण्डिस्सा—ग्हा	दण्डीहि—भि
Gen	दण्डिस्स, दण्डिनो	दण्डीन
Loc	दण्डिनि, दण्डिस्मि म्हि	दण्डिसु, दण्डीसु
Voc	दण्डि	दण्डी, दण्डिनो

§ 43 Neuter Nouns ending in ई These correspond to similar nouns ending in इन् in Sanskrit They are declined like masculine nouns from the Instrumental to the Locative cases The terminations of the other cases are given below —

Nom Voc.	—	—, नि
Accus	म्, नं	—, नि

सुखी (neuter) happy

Nom	सुखि	सुखी, सुखीनि
Acc	सुखि सुखिनं	" "
Voc	सुखि	" "

NB —Mark that the ending vowel is shortened in the Nom Singular

§ 44 The feminine forms of masc nouns ending in ई [इन्] are formed by changing the ending vowel to इनी, e g the feminine forms of दण्डी (an elephant), दण्डी, सुखी etc are दण्ढिनी, दण्डिनी, सुखिनी etc All these are declined like दामि

§ 45 The suffix इन् is a possessive one

From धम्म we get धम्मी religious

„ ज्ञाण „ „ ज्ञाणी learned

„ चक्षु „ „ चक्षी possessed of eyes

„ पख (a wing) we get पखी a bird

„ माला we get माली a gardener

„ जटा (matted hair) we get जटी a recluse

„ दुःख (sorrow) we get दुःखी sorry

Similarly from पाप, माम (one's own) etc we get पापी (sinful), मामी (lord, master) etc

§ 46 Two nouns compounded together form compounds समास. When they are related to each other by an oblique case, the compound is called a तत्पुत्रि. Again if the last member of a तत्पुत्रि compound is a verbal derivative which cannot be used independently, the compound is called an उपपद तत्पुत्रि. The suffix इन् is often used after verbs to form the last members of such compounds, e.g. —

पाप करोति इति पापकारी one who commits a sin

सत्तु घातेति इति सत्तुघाती one who kills his enemies

दीर्घं जीवति इति दीर्घजीवी one who lives long

धम्मं वदति इति धम्मवादी one who preaches the Doctrine

सीघं यायति इति सीघयायी one who goes fast

भूमिं सयति इति भूमिसायी one who sleeps on the ground etc

Feminines पापकारिणी, सत्तुघातिनी etc

§ 47 The Future Tense

Terminations

	Sing	Plu
1st per	इस्सामि, इस्सं	इस्साम
2nd per	इस्ससि	इस्सथ
3rd per	इस्सति	इस्सन्ति

N B —इस्स belongs to Attanopada, इस्सरे is some times found instead of इस्सन्ति

भर (1st c) to nourish

Sing

Plu

1st per	भरिस्सामि, भरिस्स	भरिस्साम
2nd per	भरिस्ससि	भरिस्सथ
3rd per.	भरिस्सति	भरिस्सन्ति

After ष of the 10th c and after ष and आपे of the causal the इ at the beginning of these terminations is dropped,
 c. ६ कथे + इस्सति = कथेस्सति

§ 48 Future Tense of the verbs of the second Conjugation

अस to be has no forms of the Future

हु to be

1st per.	{ हेस्सामि, हस्स हेहिमि, होहिमि	{ हेस्साम, हेहिम होहिम
2nd per	{ हेस्ससि, हेहिसि होहिसि	{ हेस्सथ, हेहिथ होहिथ
3rd per	{ हेस्सति, हेहिति हाहिति	{ हेस्सन्ति, हेहिन्ति, होहिन्ति

वृ to speak वृविस्सामि, वृविस्सं etc

इ to go एस्सामि, एस्स, एस्साम etc

§ 49 The Third Personal Pronoun

त (तद्) f

Nom	सा	ता, तायो, ना, नायो
Acc	त, न	"हि—", "भि—", "भि"
I A	ताय, नाय	ताहि—भि, नाहि—भि
D G	{ ताय, नाय तस्सा तिस्सा तस्साय, तिस्साय	{ तासं, तासान नासं, नासान
Voc	{ तार्य, नार्य, तस्सं, नस्सं तिस्सं	{ तासु, नासु

§ 50 Numerals from छ to दस

The numerals छ, सप्त, अट्ठ, नव and दस are declined alike in all genders only in the plural like पञ्च (§40)

६ छ (six) coming from षड् is often changed to छद् before vowels
 ७ सप्त seven ८ अट्ठ eight ९ नव nine १० दस ten

WORDS सङ्ग

अम्वफल [आम्र°] *n* a mango fruit

मर *1st c* to die

रज [राज्य°] *n* a kingdom

जातिक [श्रा°] *m* a relative, kinsman

वञ्च *10th c* to deceive, cheat

देवो वस्सति (*phrase*) it rains

सम्मा *ind* well

कुतो *ind* whence?

पानीय *n* water

अद्वा *ind* certainly

अग्धन्तर [अग्य°] *n* inside

लोकुत्तर [लोर°] *adj* super-human

कुमार *m* a boy, a prince

सासन [शा°] *n* the religion

अतिविष *ind* very much

बुद्धि [वृद्धि] *f* growth, prosperity

बहुभाणी [°णिन्] *m n* talkative (person)

एवरूप *adj* of this kind

भू with अनु to experience, suffer

चर *1st c* with रि to wander

गोण *m* a bullock, an ox

हर्षा [स्त्री] *f* a woman, lady, wife

चक्रवर्त्ती [चक्रवर्तिन्] *m* a sovereign

घुस *10th c* to proclaim

चन्द्र [चन्द्र] *m* the moon

कास *1st c* with प to shine

अर्थ [अर्थ] *m* desired object

पर with वि *10th c* to take care of

गल *1st c* to drop away

पूज *10th c* to worship

समा [स्वर्ग] *m* heaven

पुण्यकारी [पुण्यकारिन्] *m n* one who performs merit

कौकिल *m* a cuckoo [lages

जनपद *m* the country, vil-

A १ सचाह (सचे + अह) अम्वफल न लभिस्सामि, मरिस्सामि ।
२ अह रज्जं भुजिस्सामि, जातिके च मरिस्सामि । ३ ससुमारो म वञ्चेस्सति,
सादिस्सति च । ४ देवो यदि सम्मा न वस्सिस्सति, कुतो पानीय लभि
स्साम । ५ अद्वा, तस्स अग्धन्तरे लोकुत्तरपम्मो भविस्सति । ६ मचे अय
कुमारो एव्वजिस्सति, सासनस्स अतिविष बुद्धि भविस्सति । ७ बहुभाणिनो
एवरूपं दुक्ख अनुभविस्सन्ति । ८ हस्सिन्नो हस्सिन्निहि मह वने विहरन्ति

† The future tense is also used to express a doubt or probability as in the modern Indian languages (misalled vernaculars)

९ किङ्करो सामिन अप्पमादेन सेवतु । १० तस्सा सामिनो छ गोणा सीघया यिनो होन्ति । ११ पापिनो पुरिसस्स इत्थी दुक्खिनी होति । १२ सत्तुघातिनो पुरिसा धम्मवादीन धम्मदेसनाय गच्छन्तु । १३ माली सामिनिया पुष्पानि च फलानि च आहरिस्सति । १४ मा भायथ, तस्सा पुत्तो दीघनीवी हेस्सति, लोके च राजा भविस्सति चक्रवत्ती । १५ छहि दिवसेहि तस्मि नगरे छण घोसेस्सन्ति ।

B 1 The moon will shine at night (*acc*) 2 The sun will shine by day (*acc*) 3 If you try, you will get your desired object 4 My father will take care of your son 5 The tree will fall down and its leaves will drop away 6 The lake will dry (up) and the fishes will die 7 He will worship the Buddha and will go to heaven 8 Come (इ), O ascetic! we shall ask him the question 9 Those who perform merits become happy and those who commit sins become miserable 10 The crows and the peacocks are birds 11 They will see merits in her 12 The talkative lady will suffer grief like the cuckoo 13 The king will enter his enemy's forces (army) with (his) elephants 14 Lord, we shall go to the country by the chariot 15 The ascetic will not plough and will not sow

LESSON XI (एकादशमो पाठो)

§ 51 Masculine Nouns ending in ऊ

Terminations

	<i>Sing</i>	<i>Plu</i>
Nom Voc	—	—, मो
Acc	म्	—, मो

The rest like भिम्भु (§ 23)

The ending vowel is shortened before all the singular terminations except in the Nominative and before ना

सर्वज्ञ (सर्वज्ञ) *m* the all-wise one


	<i>Sing</i>	<i>Pla</i>
Nom	सर्वज्ञ	सर्वज्ञ, सर्वज्ञानो
Acc	सर्वज्ञं	" "
Voc	सर्वज्ञ	
Loc	सर्वज्ञसु	
The rest like	भिवक्षु	

§ 52 Neuter Nouns ending in ऊ

Terminations are the same as those of nouns ending in ई (§ 42) The ending vowel is shortened in the singular

मत्तञ्जु [मात्राज्ञ] *n* moderate

Nom Voc	मत्तञ्जु	मत्तञ्जु, मत्तञ्जुनि
Acc	मत्तञ्जु	मत्तञ्जु, मत्तञ्जुनि
The rest like	masculine	

 Nouns ending in ऊ are generally उपपदतत्पुरुष compounds or verbal nouns, *e g*

मग्नं जानाति इति मग्नञ्जु one who knows the way

धम्मं जानाति इति धम्मञ्जु one who knows the doctrine,

duty

कालं जानाति इति कालञ्जु one who knows the time

पारं गच्छति इति पारगू an expert

वेदेति इति विदू a learned man

§ 53 Nouns ending in भू

The declension of masculine nouns ending in भू is slightly different in the Nom, Acc and Voc plural

सय भवति इति सयंभू [स्वयंभू] self existent

Nom	सयंभू	सयंभू, सयमुवो
Acc	सयमुं	" "
Voc	सयमु	" "

Similarly decline (सह भवति इति) सहभू born together, (विभवति इति) विभू one who pervades (अभिभवति इति) अभिभू conqueror, etc

§ 54 The Passive Voice

The sign of the passive voice is य, irrespective of the conjugation, which is added directly to the root. The final अ of a root is dropped and the remaining ending consonant and the य of the passive undergo changes mentioned in § 18 e.g.

पच to cook + य = पच्य = पच्य (base) Pres 3rd per sing पचति [पच्यते] is cooked. Similarly हन्ति [हन्यते] is killed, खनति [खन्यते] is dug, नीयति is carried etc from हन, खन, नी etc.

The Attanopada terminations (§ 38) are frequently used in the passive, though their use is optional.

(1) In the following cases इ or ई is inserted between the root and य —

(a) Roots of the tenth conjugation whose penultimate short vowel, if any, takes its vuddhi, कथि-रधीयते is praised, विसज्जी (जि) यति (ते) is left, चेरि (री) यति (ते) etc.

(b) Roots with a penultimate long vowel, ए or ओ, e.g. याचीयति is begged, खादीयति is eaten, सेवीयति etc.

(c) Roots ending in conjunct consonants or in र, ह or ञ e.g. रक्षीयति is protected, कीळयते is played, करीयन्ते are done, सहीयते (also मय्हते) is borne etc.

(2) Roots ending in आ often change their आ to ई in the passive e.g. पायते is drunk, दीयन्ते are given, but घायते is smelt, from पा, दा and घा respectively.

§ 55 The Third Personal Pronoun

त [तद्] n it

	Sing	Plu
Nom	ते, ने	ते, ने, तानि, नानि
Acc	तं, न	ते, ने, तानि, नानि

The rest like masculine (§40)

The third personal pronoun can also be used as a demonstrative adjective, e.g. सा पुरिमो, ताय इत्थिया, नस्मि दासके etc.

Decline एत [एतद्] (this, that) like त in all genders एस्मै and सो are optionally changed to एस् and स before consonants, एस् धम्मो, स मुनि etc

§ 56 The Numerals (11 to 18)

The following numerals are declined in the plural alike in all genders like those from पञ्च to दस —

- ११ एकादस (एकास्म rarely) eleven
- १२ द्वादस, बारस (द्वारस् rarely) twelve
- १३ तेरस्, तेळस्, (तेदस् rarely) thirteen
- १४ चतुदस, चुदस्, चौदस fourteen
- १५ पञ्चदस, पण्णस्म fifteen
- १६ सोळस् sixteen
- १७ सत्तरस् दस seventeen
- १८ अट्ठारस् दस eighteen

WORDS सह

देवदत्त *m* name of a person
 इच्छ 1st *c* with परि to
 examine
 नावा (नौ) *f* a ship, a boat
 खर 1st *c* with वि to open
 घा 1st *c* with पि (पिदहति)
 to shut, close
 चोर *m* a thief
 बहु *adj* many
 रत्न [रत्न] *n* a jewel, a
 precious thing
 पूर 10th *c* to fill
 कि नु खो *ind phrase* what ho !
 वण (वण) *m* a wound
 आलेप *m* an ointment

लिप 7th *c* with आ to bes-
 mear, anoint
 तैल (तैल) *n* oil
 मन्त्र 1st *c* to besmear
 सुसुम् (सूस्म) *adj* thin,
 subtle
 चाळपट्ट (चोल) *m* a piece of
 cloth, a rag
 वट्टि (यट्टि) *f* a stick
 मुक्ता (मुक्ता) *f* a pearl
 अज्ज (अन्य) *pron* other,
 another
 इस with प 10th *c* to send
 घण्ण [घान्ण] *n* corn
 कस्सक [कस्सक] *m*, a farmer
 उगमन [उद्गमन] *n* rising

दिस to see (*pass base* दिस्स)
 मुत्ति [मुक्ति] *f* निव्वान [निर्वाण]
n deliverance
 कत्त [कृत] *n. sing* obligations
 कर with पत्ति (*pass* पत्ति
 करीयति) to repay [grateful
 अकत्तञ्ज [अकृतञ्ज] *adj* un-

भत्त [भक्त] *n.* cooked rice, a
 meal
 परक्कम [पराक्रम] *m* exertion
 दान *n* a gift
 दळ्हि [दरिद्र] *m* कपण [कृपण]
m a poor man

A १ देवदत्तस्स आचारो तेहि परिकखीयते । २ तुय्ह येव नावा
 ह्दभति, न माहणस्स । ३ यदा सुसुमारो सुखं विवरति तदा तस्स अक्खीनि
 पिथीयन्ति† । ४ चोरेहि भूपस्स धनं चोरियिस्सति । ५ नावा बहूहि रत्तेहि
 पूरियते । ६ किं तु खो महाराज, सो वणो आलेपेन च आलिंपीयति तेलेन च
 मक्खीयति सुसुमेन च चोळपट्टेन पल्लिवेटीयति । ७ ता च यद्वियो ता च मुत्ता
 अञ्ज च बहू रत्तं तेन सव्वञ्जस्स पेसीयते । ८ धम्मस्स रासयो कस्सकेहि
 मग्गेन हरीयन्ति । ९ खं विदूहि सम्मा कथीयसि । १० धम्मञ्जुहि पापं
 कदाऽपि न करीयतु ॥

B 1 The rising of the sun and of the moon is seen
 by us 2 Deliverance is wished (for) by the learned 3
 Enemies are not released by the conquerors 4 Obligations
 are not repaid by the ungrateful men 5 The deer is
 killed by the hunter with his sword 6 Fruits are eaten
 by the monkeys in the garden 7 Rice is cooked by the
 women under the tree 8 Virtue is protected by the wise
 with exertion 9 The Doctrine is preached by the All-wise
 one to the five ascetics (*use dat*) 10 Be moderate in your
 meals 11 May gifts be given to the poor by the king
 12 The kingdom will be enjoyed and (my) relatives will
 be supported by me 13 I shall be deceived by the
 hunter 14 The thigh of the ascetic is broken by the ram
 15 The bird is shot by the hunter with two arrows

C Rewrite the sentences in A above changing their
 voice

† The root धा is changed to धी in the passive

LESSON XII (द्वादसमो पाठो)

The Pronouns

§ 57 The third personal pronoun त is somewhat irregular in declension See §49 and §55 & *

The other pronouns are declined like nouns ending in न (m n) or आ (f) with some differences In the declension of masc pronouns the Nom and Acc plural termination is ए, terminations for the Dat and Gen plural are एभ्य, एभ्यः, while in the singular the following terminations are absent —आय of Dative, आ of the Ablative and ए of the Locative

In the neuter gender, the terminations for the Nom and Acc plural are ए or आनि The rest like masculine

The feminine base is formed by adding आ to the masculine base and the pronouns are declined like कञ्जा with the following differences terminations of the Dat and Gen plural are सं and सान्, and in the Locative sing there is an additional termination स्मै

There are no vocative forms of the pronouns Most of the pronouns can also be used as adjectives

सर्व [सर्व] masc all

	Sing	Plu
Nom	सर्वो	सर्वे
Acc	सर्वं	सर्वे
Inst	सर्वेन	सर्वेहि, सर्वेभि
D G	सर्वस्म	सर्वेभ्य, सर्वेभ्यः
Abl	सर्वस्मा, सर्वग्हा	सर्वेहि, सर्वेभि
Loc	सर्वस्मि, सर्वग्हि	सर्वेसु
	Neuter	
N Acc	सर्वं	सर्वे, सर्वानि
	Feminine	
Nom	सर्वा	सर्वा, सर्वाया
Acc	सर्व	सर्वा, सर्वायो

	Sing	Pla
I A	सब्बाय	सब्बाहि, सब्बाभि
D G	सब्बाय, सब्बस्सा	सब्बासं, सब्बासानं
Loc	सब्बाय, सब्बाय, सब्बस्सं	सब्बामु

Observe that the forms सब्बेस्स, सब्बस्सा and सब्बासं are from Sanskrit सर्वेषाम्, सर्वस्या and सर्वासाम् respectively.

§ 58 Decline the following pronouns like सव्व —
 अञ्ज [अन्य], पर other, another, अञ्जतर a certain
 इतर other उभय (plural only) both
 एक (in the singular एक means 'one' or 'a, an', in the plural it means 'some')

एकच्च some, certain

क (interrogative) who? which?

कतम, कतर which (out of a number)?

पुव्व [पूर्व] former, ancient

य (relative) who, which

Some of these pronouns have got irregular forms in addition to the regular ones. They are noted below —

अञ्ज fem

D G Sing अञ्जाय, अञ्जस्सा, अञ्जिस्सा

Loc Sing अञ्जाय, अञ्जायं, अञ्जस्मं, अञ्जिस्म

Similarly इतर / has got इतरिस्सा and इतरिस्मं, क (किं) / has किरिस्सा and किरिस्मं

क masc n

D G Sing कम्म, किरिस्म

Loc Sing कस्मिं, कस्मिद्, किरिस्मिं, किरिद्

य n which?

Nom Sing यि, के

The pronouns ते, एत and य have तद्, एतद् and यद् as optional forms in the neuter singular when followed by vowels, e.g., तद्विस्संते + भवि (For recognition only)

§ 58. The pronouns इद (this) and अमु (this, that) are irregular.

इद [इदम्] This. Masculine

	Sing.	Pla.
Nom.	अयं	इमे
Acc.	इमं	इमे
Inst.	अनेन, इमिना	एहि-भि, इमेहि-भि
Abl.	अस्मा-ग्हा; इमस्मा-ग्हा	" "
D. G.	अस्म्य, इमस्स	एम्य, एस्तान्, इमेम्य-मान्
Loc.	अस्मि, अग्निह, इमास्मि-ग्निह	एमु, इमेमु

Neuter

N. Acc.	इदं	इमानि
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Feminine

Nom.	अयं	इमा, इमांयो
Acc.	इमं	इमा, इमायो
I. Ab.	इमाय	इमाहि, इमामि
D. G.	इमाय, इमिस्मा, अस्ता	इमान्, इमापान्
Loc.	{ इमाय, इमार्य इमिस्ते, अस्मं	इमानु

§ 59. अमु [अदम्] Masculine

Nom.	अमु, अमु
Acc.	अमु
Inst.	अमुना
Dat. G.	अमुस्म, अदुस्म
Abl.	अमुस्मा, अमुग्हा
Loc.	अमुस्मि, अमुग्निह

Neuter

N. Acc.	अदु, अमु
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The rest like masculine.

Feminine

Nom.	अमु
Acc.	अमु

	<i>Sing</i>	<i>Pla</i>
I Ab	अमुया	अमूहि, अमूभि
D G	अमुया, अमुस्या	अमूस, अमूसान
Loc	अमुया अमुय, अमुस्स	अमूसु

☞ Decline अमुक, अमुक (such and such) like सब्ब

§ 60 उभ both

This pronoun is declined only in the plural, alike in all genders

N Ac	उभो, उभे	D G	उभिन्नं
I Ab	उभोहि, उभोभि	Loc	उभोसु, उभेसु

उभय (both) is declined like सब्ब

§61 (a) The indeclinables suffix चि [चित्], which is optionally changed to चिद् before vowels, is added to interrogative pronouns and indeclinables to give them the sense of indefiniteness, e.g., कोचि पुरिसो a certain man, कायचिदिदित्थया by a certain woman, अपि may further be added to चिद् e.g., केनचिदिपि कारणेन for a certain reason

(b) The relative pronoun is generally used as the correlative of a third personal pronoun. The clause beginning with the relative pronoun is put first, except when emphasis requires it after, e.g., यस्मिं देसे अहं वसामि, तस्मिं बहु सिगा विनत्सन्ति, or

न सो नरो यो न करोति पुञ्ज ।

न सा सभा यथ न सन्ति बुद्धा ॥

In this couplet the clauses beginning with the third personal pronouns are put first for emphasis

(c) The following adjectives derived from pronouns may be noted

मदीय, भामक (f मदीया, भामकी) mine, तदीय, तावक thine, अम्हदीय ours, तदीय his, her, its, own

मादिस, तादिस, अम्हादिस, तुम्हादिस, ईदिस, कीदिस, एतादिस etc mean like me, like thee, like us, like you, like this, like

what, like that etc respectively तादिम् [त्वाद्] means like thee or [ताद्] like him, like her or like it

(d) The following adjectives are declined pronominally अल्पतम one of several पर distant, other, दक्षिण right अधर lower, inferior, उत्तर upper, superior, अपर subsequent, other

WORDS सदा

आनुभाव *m* prowess
 राजपुरिस [°रुप] *m* a royal servant
 पाद *m* a foot
 रुच 10th *c* to like, to choose
 दन्त *m* a tooth
 लप 1st *c* with वि+प to mutter
 कर्तु [कर्तुम्] infinitive of कर to do
 निग्रोध, विन्दुसार, चन्द्रगुप्त *m* names of men
 नाम particle really, verily
 सामनेर [आ°] *m* novice (new monk)
 पण [पण] *n* a letter, a leaf
 कुलपुत्र [°त्र] *m* a gentleman
 पतिष्ठा [प्रतिष्ठा] *f* firmness
 आनिमंस [आनिमंस] *m* an advantage
 अकुद [अकुद] *adj* अ not + कुद angry
 उहू *m* an owl
 मुख *n* the face
 साथ [सावद्] *ind* then the while

अल्पक [अल्पक] *adj* अल्प few, little + क a diminutive suffix
 पारगामी [°गामिन्] *m n* one who goes beyond
 अथ *ind* while
 धाव 1st *c* with अनु to run along
 माता *nom sing* of मातु the mother
 पान *n* a drink
 यापेति *verb* is supported, is fed
 मातृकुच्छिगत *adj* in his mother's womb
 भू 1st *c* with स to be produced
 आरम्भ *m* a deed, an action, karma
 पक्षय [पक्षय] *m* the cause
 निरोध *m* cessation
 सम्भव *m* production, rise
 ठा 1st *c* (तिष्ठति) to stand
 सीद 1st *c* with नि to sit
 पाणी [प्राणिन्] *m* an animal.
 मूल *n* a root

महिस् *m.* [महिस्] a buffalo.
 स्वे, सुवे [श्वस्] *ind.* tomorrow.
 दूत *m.* a messenger.
 पुष्पित [पुष्पित] *adj.* in blossom.

निदाघ *m.*, गिग्धान [ग्रीष्म] *m.*
 summer.
 सदा [श्रद्धा] *f.* faith.
 कुटि *f.* cottage.

A. १ पुण्वेसं बुद्धानं आनुभावं अग्हे वण्णेस्साम । २ एतो ब्राह्मणो वे
 यलयो अमुस्मिं तळाके छड्डेस्सति । ३ राजपुरिसो चोरस्स एकं हत्थं उभोऽपि
 च पादे छिन्दन्ति । ४ को ते आचरियो, कस्स वा धम्मं रोचेसि । ५ एकच्चा
 दन्ते खादन्ति एकच्चा विप्लवप्पि । ६ यं न सक्का तं न वदति कातुं ।
 ७ को पनायं (पन + अयं) निप्रोधो नाम । एमो यिन्दुसारस्स पुत्तो ।
 ८ अयं सामणेरो इमस्स गेहरस्स सामिको भविस्सति । ९ एकदियसमेव
 सव्वेहि नगरेहि पण्णानि आगच्छन्ति । १० यं विना कुलपुत्तानं सासने
 पतिट्ठा नत्थि, तस्स सीलस्स आनिसंसं को वदिस्सति । ११ अकुद्धस्स उल्ल-
 कम्म मुखं हृदिमं, बुद्धस्स ताव कीदिसं भविस्सति । १२ गग्गाय पारस्मि
 तीरे इमे रक्खा वड्डन्ति ।

१३ अप्पका ते मनुस्सेमु ये जना पारगामिनो ।

अथायं इतरा पजा तीरमेवानुधावति ॥

१४ यं च ऽस्य भुज्जते माता अघ्रे पानञ्च भोजनं ।

तेन सो तत्थ चापेति मातुक्खिगत्तो नरो ॥

१५ यं क्विचि दुक्खं मग्गमोति सव्वं आरम्भपप्पया ।

आरम्भानं निरोधेन नत्थि दुक्खस्स मग्गयो ॥

B. 1. Who is your father? My father is Chanda-
 gutta. 2. Some (men) stand on the ground, some ride
 a horse and some sit in a chariot. 3. You will not get
 anything (स्मिन्) from me, go to another. 4. In this
 forest all the animals perish. 5. Those elders have (got)
 other pupils. 6. A certain physician brings the root of
 a certain tree. 7. The lion kills (दन्ति) one of the
 buffaloes or elephants. 8. I shall live in that cottage.
 9. This is the chariot in which I shall sit tomorrow.
 10. Speak what you want and ask for (पाच) anything.
 11. From what city has the messenger come? 12. The
 way of wealth is one (धम्म) and the way of deliverance

another (अन्य). 13. All the trees and all the creepers are in blossom in the summer. 14. See this fruit of faith and character. 15. This house is mine, that palace is yours and the cottage is hers.

LESSON XIII (तेरसमो पाठो)

§ 62. Masc. Noun Ending in ओ

The only masculine noun ending in ओ is गो [गौः], a bull, which also means 'cattle' in the plural. The fem. form is गाव्री (a cow) declined like दासी. गो is declined as follows :—

	Sing.	Pla.
Nom. V.	गो	गवो, गावो
Acc.	गवं, गावं, गावुं	गवो, गावो
Inst.	गवेन, गावेन	गोहि, गोभि
D. G.	गवस्स, गावस्स	गवं, गोर्न, गुर्वं
Ab.	{ गवा, गवस्मा-ग्हा गावा, गावस्मा-ग्हा }	{ गोहि, गोभि }
Loc.	{ गवे, गवस्मि-ग्हि गावे, गावस्मि-ग्हि }	{ गवेषु, गावेषु, गांसु }

The Past Tense

§ 63. The Past Tense—First Set of Terminations

1st per.	ई	इग्हा
2nd per.	इ	इग्हा
3rd per.	इ	इंसु, उं

The terminations given above are applied to bases ending in the vowel अ; they are not added to bases ending in आ or ए.

The sign अ is optionally prefixed to the root.

पच to cook

1st per.	पचि, अपचि	पचिग्हा, अपचिग्हा
2nd per.	पचि, अपचि	पचिग्हा, अपचिग्हा
3rd per.	पचि, अपचि	{ पचुं, अपचुं पचिसु, अपचिसु }

(a) In the case of a root preceded by an upasagga, the अ is inserted between the upasagga and the root : e.g.

विस with प to enter. प+अ+विस=पाविस is the base. पाविसिं (or पविसि) etc.


गम (गच्छ) with अति to overcome. अति+अ+गच्छ=अत्यगच्छ =अच्चगच्छ (Lesson I, rule 20) the base. अच्चगच्छिं (or अतिगच्छिं) etc.

(b) The termination इ is sometimes lengthened and इम्ह is sometimes changed to इम्हा (for recognition).

§ 64. Past tense of roots of the second conjugation

हु to be

	<i>Sing.</i>	<i>Pla.</i>
1st per.	अहोसिं	अहोसिम्ह
2nd per.	अहोसि	अहोसित्थ
3rd per.	{ अहोसि, अहुवा अहु	{ अहेसुं





 अ is necessary in the case of हु to be.

अस to be

1st per.	आमि	आसिम्ह
2nd per.	आसि	आसित्थ
3rd per.	आमि	आसिसु, आसुं

वृ to speak

1st per.	अ-वविं	अ-वविम्ह
2nd per.	अ-ववि	अ-ववित्थ
3rd per.	अ-ववि, आह	अ-वविसु, आहंसु, आहु

इ to ...  ...  ...  ...  ...

WORDS महा

एकस्वणपटिग्गाहक [एकस्वणप्रति-
प्राहक] *m.* a foreteller.
अमोकाराम [अमो^०] *m.* the
garden of King Asoka

वत्स [वर्ष] *n.* a year.
उपोसथ *m.* the fast.
छिदि *passive* with उप to cease.
पर्णति [प्र] *adj.* excellent, good

विस 6th c with परि to serve
 food
 महासेढी [महाश्रेष्ठिन्] m the
 master merchant
 तथागत m the Blessed One,
 Buddha
 उद्भन m an oven, a furnace
 धूम m smoke
 ग 1st c with उ (उद्ग्रहति) to
 rise, to stand
 पथना [प्राथना] f prayer,
 aspiration
 ह्य 4th c with सं to succeed
 बच्छ [वत्स] m a calf
 असुचि [अशुचि] n an impurity
 अमस्मिन्त adj not besmeared
 पुराणक [पुराण + क] adj
 ancient [singer
 गन्धर्व [गन्ध] m a heavenly
 सहस्र [सह] n a thousand
 सप्तधा ind in seven groups
 कुरुग [कुरुग] m a deer
 मत्पत्र [मत्पत्र] m a wood
 pecker
 टुमग [टुमग] n the top of a
 tree [upon
 लम्ब 1st c with आ to lean
 कर m a hand
 पद्म [पद्म] m a throne
 राज royal

रह 6th c with सं + आ to
 mount
 सेतच्छन [श्वेतच्छन] n the white
 umbrella
 भाता nom sing m brother
 परम adj great [plant
 ओत्तम [ओत्त] m n a herb, a
 नगरवासी [नगरवासीन्] m a
 citizen
 अश्चरिय [आश्चर्य] n a wonder
 वन्द 1st c नम 1st c to salute
 रासम m गद्गम [गद्गम] m an ass
 अन्तोघर ind in the interior
 of the house
 आदास [आदर्श] m a mirror
 क्लिप्त [क्लान्त] adj tired
 पीठ n a chair
 दुनिय [द्वितीय] adj next
 सुपिन् [स्वप्न] m a dream
 उपसम्पदा f ordination
 बाला f a little girl
 आचार m behaviour
 मल्ली f a maiden
 इस 1st c with परि (परिद्वेसति)
 to go searching
 दिस 1st c (पस्सति, दस्सति,
 दिक्खति) to discover, to
 see, to find
 सम्पन्न adj endowed (with)
 वर्ण [वर्ण] m beauty, colour

A १ इमे अट्टेव माह्वणा लवणपटिगाहका अहेसु । २ असोकारामे
 मत्तवस्मानि उपोसथो उपच्छिञ्चि । ३ भूपो बुद्ध परीतिन वादनीयेन परि
 धिमि । ४ महासेढीऽपि पुत्त पञ्चहि कुमारेहि सदि तथागतस्त सन्तिके

पेसयि । ५ उद्धनतो^१अणमत्तको^२ऽपि भूमो न उहहि । ६ तस्सा सा पत्थना समिज्झि । ७ वच्छा गावीनं सन्तिके नागच्छिमु । ८ इक्खिणापयो गुहं आयतनं आसि । ९ बोधिसत्तो केनचिदसुचिना अमक्खितो सुदो मानु-
कुच्छित्तो^३ निस्समि । १० तुह्मे गुहं तिणं च उदकं च पविस्सवित्थ । ११ गावो मनुस्सानं मित्ताऽति पोरणका इसयो आहु । १२ अनच्छुं तथ गन्धव्वा छयइस्मानि सत्तथा । १३ कुल्लंगो वनं पाविसि, सतपत्तो च दुमग्गहा वूरे पुत्ते अपानयि ।

१४ आलम्बित्ता करं तस्म सो पहल्लं समारहि ।

निसीदि राजपहल्ले सेतच्छनस्स देहत्तो ॥

१५ यथा माता पिता भ्राता अण्णे वाऽपि च जातका ।

गावो ने^४परसा मित्ता यामु जायन्ति भोसया ॥

B. 1. All the citizens went to the Kapilavatthu city. 2. The king saw the wonder and saluted his son. 3. They beat the ass with sticks and went (away). 4. One day they were playing (=played) in the interior of the house. 5. The mirror fell on the ground and broke. (भिद *passive*.) 6. She was tired and sat (down) on a chair. 7. On the next day the queen awoke and told the dream (*acc.*) to the king (*dat.*) 8. Rāhula asked the Buddhā (*acc.*) for ordination (*acc.*) 9. This little young girl was going (=went) to the well this (=today) morning. 10. Pleased with her behaviour, the Buddha preached the doctrine to her (together) with her maidens. 11. The eight Brāhmins went searching through all the cities but saw no girl endowed with beauty. 12. A quarrel arose among the crows on account of the bones. 13. You threw ghee upon the flame. 14. The two eyes of the crane began to trickle (=trickled) with tears. 15. We entertained the monks at the monastery with food and water.

* मण [मात्र] or मणव [माणव] is added to words showing quantity or number in the sense of 'only', 'as much as', or 'as little as'.

† तो [तः] is an indeclinable suffix having the sense of 'from' or 'than'.

LESSON XIV (चतुदसमो पाठो)

§ 65. Masculine Nouns ending in न् in Sanskrit

The following words end in न् in Sanskrit and their declension in Pāli follows the same in the older tongue:—
 राज [राजन्] a king; ब्रह्म [ब्रह्मन्] God Brahmā; अद् [अध्वन्] a road; अत्त [आत्मन्] self, soul; युव [युवन्] a youth; पुम [पुमन्] a man; and सा [श्वन्] a dog. We shall give the forms of the first three words in this lesson and the rest in the next :—

राजा a king

	Sing.	Plu
Nom.	राजा,	राजा, राजानो
Acc.	राजे, राजानं	राजानो
Ins.	रज्जा, राजिना	राजूहि, राजूभि
D. G.	रज्जो, राजिनो	राजानं, राजूतं, रज्जं
Ab.	रज्जा, राजिना	राजूहि, राजूभि
Loc.	रज्जे, राजिनि	राजसु
Voc.	राज	राजा, राजानो

N. B. When राज forms the last member of a compound, it is declined like बुद्ध, e. g. महाराज a great king; मगधराज king of Magadha etc.

ब्रह्म God Brahmā

Nom.	ब्रह्मा	ब्रह्मा, ब्रह्मानो
Acc.	ब्रह्मानं, ब्रह्मं	ब्रह्मानो
I. A.	ब्रह्मना	ब्रह्मेहि, ब्रह्मेभि
D. G.	ब्रह्मनो, ब्रह्मस्स	ब्रह्मानं, ब्रह्मन्
Loc.	ब्रह्मणि	ब्रह्मेसु
Voc.	ब्रह्म, ब्रह्मे	ब्रह्मा, ब्रह्मानो

Similarly महाब्रह्मा the great Brahmā.

अद् a road, time

	<i>Sing.</i>	<i>Plu.</i>
Nom.	अद्वा	अद्वा, अद्वानो
Acc.	अद्वानं	अद्वाने
I. A.	अद्दना, अद्दुना	अद्दानेहि-मि
D. G.	अद्दुनो	अद्दानं
Loc.	अद्दनि, अद्दाने	अद्दानेसु
Voc.	अद्द	अद्वा, अद्दानो

Like अद् decline अस्म [अश्मन्] a stone, मुद्द [मूर्धन्] the head and आत्तुम [आत्मन्] self (an archaic form).

The Past Tense (*continued*)

§ 66. Second Set of Terminations

1st per.	सि	सिम्ह
2nd per.	सि	सिस्थ
3rd per.	सि	सुं

The terminations are added to verbs when their bases end in आ or ए. But when the base ends in अ, the 3rd person plural termination is अंसु instead of सुं, e. g. अहंसु (अ necessary) from अ to stand; अदंसु (अ necessary) from दा to give etc.

(a) दिस to preach 10th c.

3rd per.	{ देसयि, अदेसयि देसेसि, अदेसेसि	{ देसयिंसु, अदेसयिंसु देसयुं, अदेसयुं देसेसुं, अदेसेसुं
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(b) The roots हर and गम are optionally changed to ह्रा and गमा and then they take these terminations with अ necessary : thus past 3rd person of हर would be हरि, अहरि, अह्रासि; हरिंसु, अहरिंसु, अहंसु, ह्रां, अह्रां. Of गम, गच्छि, अगच्छि, अगमामि; अगच्छिंसु, अगमंसु, गच्छुं, अगच्छुं.

§ 67. (a) [Grammarians give the following as the terminations of the past tense :—

	Parassapada		Attanopada	
	Sing	Plu	Sing	Plu
1st per	अ, अ	अम्हा	इ	म्हसे
2nd per	ओ	त्य	से	व्ह
3rd per	अय	उ	इत्थ	इत्थुं

Out of these terminations, very few are ever used, but they are given here *for recognition only*]

(b) The root वच (to speak) is conjugated in the past tense only (अ necessary).

	Sing	Plu.
1st per.	अवच	अवचम्ह
2nd per	अवच	अवचत्य
3rd per	अवच, अवोच	अवचुं, अवोचु

(c) दिस (base एस्स) 'to see', in addition to its regular forms, has these with अ necessary —

1st per	अहस	अहसम्ह
2nd per	अहस-या	अहसत्य
3rd per	अहस-सा	अहसासुं

(d) Besides there are found many stray forms in the past tense, which are taken from the different varieties of the past tense (imperfect, aorist, perfect) in Sanskrit
 "a little
 365), "I

§ 68 The past tense is used in an imperative sense when the prohibitive particle मा is put before the past tense form of a verb. As मा भायि don't fear, मा गमि don't go. The sign अ is not used in this case. मा can be used before an imperative form also.

WORDS सङ्ग

सङ्क 1st c with आ to suspect
 नाग *m* a serpent [form
 रुच with आ 10th c to in-
 दुम्भन [दुर्मनस्] *adj* dejected
 विस्सर *m* a moan, a groan
 करिष्या (gerund of कर) *or*
 making
 खो [खलु] *ind* verily
 प + कम 1st c to go away
 अज्ज्ञासय [अध्याशय] *m* inten-
 tion, opinion
 बावेह *m* name of a country
 (Babylon)
 लाभ *m* gain, profit
 सक्कार [सक्कार] *m* respect
 बहोपणमत [बाहोपणमत] *n* a
 hundred kahāpana coins
 दण्ड 10th c to fine (with
instr), to punish
 सुन्दर *adj* सौमन *adj* fine,
 beautiful, nice
 पास (पाश) *m* a snare
 बन्ध 1st c. (passive base बध्) *m*
 to bind, to catch
 रष 1st c with वि to cry
 अन्तेवार्गी *m* a pupil
 दिव्यो [दिव्य] *ind* yesterday
 प्रकार (प्रकार) *m* a way, a
 manner
 दा [द्या] 1st c with उप (bases
 उपदा, उपहृ, उपनिहृ) to at-
 tend upon, serve
 काण्डवज्ज [काण्डवज्ज] *m*, पण्डन *m*
 शारिपुण *m* names of men

रत्तिदिवपरिच्छेद [रात्रिन्दि°] *m*
 the distinction between
 night and day
 आ with प *pass* to be known
 बुद्धालोक *m* the light of the
 Buddha
 महादान *n* a general charity
 वत्त with प (causal base पवत्त)
 to start, continue
 इत्तर [इत्तर] *adj* hasty
 दस्सन [दर्शन] *n* insight, judg-
 ment
 विस्सास आपद (आ + पद 4th c)
 to put faith
 चतुष्पद [चत्पद] *m* a beast, a
 quadruped
 सरणी गत *adj* who has sought
 refuge in [ship
 उपामवत्त [उप] *n* lay-devotee-
 मय्यपुत्त [माय्यपुत्त] *m* an epithet
 of the Buddha [driver
 हण्डिमेण्ड *m* an elephant
 रत्तो [रत्था] *f*, भय *m* a street.
 पुरता [पुरतस्] *ind* in front
 धा with भन्तर 4th c to vanish
 दान [दान] *n* spot
 जेनवाविहार *m* the Jetavana
 monastery
 तापम *m*, a | ermit
 पण्णाला [पण्णाला] *f* a cottage
 जाग 1st c with पदि to nou-
 rish [milk
 दुद [दुध] *n*, नीर [नीर] *n*
 पाल 10th c to rear

आक्लिण्ण [आकीर्ण] *adj* full
कण्टक *m* a thorn

गम *1st c* with पति + आ
(पच्चागच्छति) to return

A १ मा अञ्ज किञ्चि आसङ्कित्य महाराज । २ नागो भिक्खून् एत
मथ आरोचेसि, भिक्खवो च रञ्जो ओरोचेसु । ३ सो नागो दुक्खो दुम्मनो
विस्सर करित्वा पक्कामि* । ४ बुद्धो तस्मि खो समये महाप्रभुनो अज्झासय
वेदेसि । ५ यदा मोरो बावेरु अगच्छि तदा काकस्स लामो च सक्कारो च
अहायय† । ६ राजा चोर वहापणसतेन दण्डेसि । ७ अह हिज्ज्यो सुन्दरतळाके
सोमनानि उय्यानानि च अहस । ८ सव्वे देवा मनुस्सा च ब्रह्मान अवोचु,
एव खो ब्रह्म, सव्वेस देवान सेट्ठोऽसि । ९ सकुणो तस्मि खणे पासे बज्जि
विरवि च । १० अन्तेवासी आचरिय पानीय अदासि, तस्स पादे तेलेन
मक्खि, अञ्जेन च पकारेन त उपट्ठासि । ११ कोण्डञ्जबुद्धस्स काले रत्ति
दिवपरिच्छेदो न पज्जायिथ । सत्ता निच्च बुद्धालोकेनेव विचारिमु ।
१२ पच्चतो नाम राजा भिक्खुसङ्ग निमन्तेसि, महादानं पयत्तेसि, बुद्धस्स
च सन्तिके पच्चनि । १३ अस्सो उप्पति, नदिया च पारिमतीरे अट्ठासि ।

१४ मा ब्राह्मणा इत्तरदस्सनेन ।
विस्सासमापज्जि चतुप्पदस्स ॥

१५ अह बुद्धञ्च धम्मञ्च सङ्गञ्चां सरणं च गतो ।
उपासकत्तं वेदेसि सव्वपुत्तस्स सासने ॥

B 1 Great king, do not be anxious (चिन्त) I shall
protect your children 2 The elephant drivers saw the
Tathagata on the street 3 The elephant stood in front of
the Blessed One and saluted him 4 Then all the monks
praised (वण्ण) the merits of the Blessed One, the Doctrine
and the Assembly 5 The deity said these words (वचन *sing*)
and vanished on the same spot 6 On that day, Sariputta
was dwelling (हर with वि) in the Jetavana monastery with
many monks 7 Near the same (एव) lake hermits made

* पक्कामि (=पक्कमि) an irregular form † अहायय = अहायि
‡ May be written in this way also—अह बुद्धं च धम्मं च सघं च


their residence (वासं कथं) in cottages 8 They nourished the crow with flesh, fruit and milk 9 The boys stole mangoes and when the gardener saw them, they threw the fruit (away) into a pit 10 I shall tear your head if you will not speak 11 The road to the king's garden is full of (use *instr*) stones and thorns 12 Did you (किं तुम्हे etc) count your cows when they returned from the forest? 13 The gosling chose a husband to her liking 14 The stone fell on the head of the beast and it died on the spot 15 The kings divided the enemies' wealth among themselves (अभ्रमञ्ज्)

LESSON XV (पण्णससमो पाठो)

§ 69 Masculine Nouns ending in न् in Sanskrit
Continued from § 65

Let us now take up the nouns अत्त, युव, पुम and सा
(a) अत्त self, soul

	<i>Sing</i>	<i>Plu</i>
Nom	अत्ता	अत्ताना, अत्ता
Acc	अत्तानं, अत्तं	अत्तानो, अत्त
Inst	अत्तना, अत्तेन	अत्तनेहि, अत्तनेभि
Dat	अत्तना	अत्तानं
Ab	अत्तना	अत्तनेहि, अत्तनेभि
Gen	अत्तनो	अत्ताने
* Loc	अत्तनि	अत्तानेसु
Voc	अत्त	अत्तनो, अत्ता

 अत्त as a noun means the soul, but it is more frequently used as a reflexive pronoun. In the latter capacity it is used in the singular number only, irrespective of the gender and number of the noun it refers to, as सा इषियो अत्तानं हिंसन्ति 'the women hurt themselves'. Most of the forms of अत्त are taken directly from the Sanskrit declension of आत्मन्

(b) युव a youth

Sing.

Pla.

Nom.

युवा

युवानो, युवाना

Voc.

युव, युवान

युवे, युवाने

Acc.

युवं, युवाने

Inst.

युवाना, युवेन, युवानेन

{ युवेहि-भि
{ युवानेहि-भि

Ab.

{ युवा, युवस्मा-म्हा,

D. G.

{ युवाना, युवानस्मा-म्हा

युवानं, युवानानं

Loc.

युवस्स, युवानस्म

{ युवासु, युवेसु
{ युवानेसु

{ युवे, युवास्मि-म्हि

{ युवाने, युवानस्मि-म्हि

(c) पुम a man

Nom

पुमा

पुमानो, पुमा

Voc.

पुम

" "

Acc

पुमानं, पुमं

" पुमे

Inst.

पुमाना, पुमुना, पुमेन

{ पुमानेहि, पुमानेभि,
{ पुमेहि, पुमेभि

Ab.

{ पुमाना, पुमुना, पुमा,

D. G.

{ पुमस्मा-म्हा

Loc.

पुमुनो, पुमस्स

पुमाने, पुमे, पुमस्मि,

पुमम्हि

{ पुमानं
{ पुमानेसु, पुमासु,
{ पुमेसु

(d) सा a dog

Nom.

सा

सा, सानो

Voc.

स

सा, "

Acc.

सं

साने

Inst.

सेन

साहि, साभि

Ab.

सा, सस्मा, सग्हा

" "

Dat.

सस्म, साय

सानं

Gen.

सस्म

साने

Loc.

से, सस्मि, मग्हि

सामु

Observe that the declension of the nouns given in these two lessons partially follows some base ending in *भ* declined like बुद्ध. while the irregular forms are taken from

Sanskrit with modifications, e g, the forms राज्ञा, अद्धानो, अत्तनो, युवानो are from Sanskrit राज्ञा, अध्वान, आत्मान and युवान, respectively युव has two bases युव and युवान Students should mark the other bases for themselves

The Potential Mood

§ 70 The potential (optative) mood expresses probability, command, wish, prayer, hope, advice and capability It is used in dependent clauses also in which the above senses are implied It is used in conditional or hypothetical sentences in which one statement depends upon another as its reason or condition Verbs containing auxiliary parts as, *may might, can, could, should and would* represent Pāli verbs in this mood

Terminations

	Sing	Plu
1st per	एय्यामि, एय्य	एय्याम
2nd per	एय्यासि	एय्याथ
3rd per.	एय्य, ए एय	एय्यु

N B The terminations एय्य and एय properly belong to the Attanopada

(a) The ending अ and ए of the Bases of roots are dropped before these terminations, e g भू (to be) has भव as the base भव + एय्यामि = भव् + एय्यामि = भवेय्यामि

कथ has two bases, कथे and कथय कथे + एय्य = कथ् + एय्य = कथेय्य कथय + एय्यु = कथय् + एय्यु = कथयेय्यु कथे + ए (3rd S) = कथ् + ए = कथे

छिद् 7th c to cut

1st per	छिन्देय्यामि, छिन्देय्य	छिन्देय्याम
2nd per	छिन्देय्यासि	छिन्देय्याथ
3rd per	छिन्देय्य, छिन्दे, छिन्देय	छिन्देय्यु

[(b) The following Attanopada terminations of the potential (optative) are given for recognition only —1st

Person (S) पृथ्वी, (P) पृथ्वी, 2nd (S) पृथ्वी, (P) पृथ्वी, 3rd (S) पृथ्वी, (P) पृथ्वी

§ 71 The following are the forms of the roots of the second conjugation for the potential (optative) mood —

हु to be

	Sing	Pla
1st per	हुवेद्यामि, हुवेद्ये	हुवेद्याम
2nd per	हुवेद्यामि	हुवेद्याथ
3rd per	हुवे, हुवेद्य, हुवेद्य	हुवेद्यु

अस to be

	अस्य	अस्याम
1st per	अस्य	अस्याम
2nd per	अस्य, मिया	अस्यथ
3rd per	अस्य, मिया	अस्यु मियु

म् is conjugated like हु as मुयेद्यामि etc. 'to go' is not conjugated in the potential, conditional and the past

WORDS मत्त

दीपायु, उपायि names of men
 स्वातन्त्र्य [सु well + आत्मा]
 well preached
 धर्मविनय m the Doctrine
 and Discipline
 सम [क्षम] adj capable,
 patient
 सारत [सुख] adj sympathetic,
 contented
 क्षिप्त 1st c to be tired, to
 be exhausted
 उपाय m a remedy, means
 अक्षय [अक्षय] m death, lapse
 अक्षयेन after the death or
 lapse
 दारक m child
 नष्ट 4th c with वि to be
 ruined

किल्ल [किल्ल] adj tired, ex-
 hausted
 सुख [सुख] n a mean act
 म + आ + पर 1st c to practice
 विष्णु m a wise man
 पर 1st c with उर to blame
 नासा f the nose
 रुद्धा f growth growing
 आनात adj brought
 दण [दण] 1st c to bite
 दया f pity compassion
 चमल [चमल] m a cindala
 an outcast
 तस्कर [तस्कर] m a carpenter
 नय cays (नययति) to bend, c
 to train
 कस्तुरि adj constricted
 कन [कन] adj done, com-
 mitted

कलिस [हिंस्र] 1st c with सं
to be soiled.
भन 1st c to resort to
पुरिसाधम [पुरपा^०] m meanest
of mankind
कर्याण adj benevolent, be-
neficial
पुरिसत्तम [पुरपो^०] m best of
mankind
वाचा f speech, words
तप (causal तापयति) to vex
हिस 7th c with वि to hurt
वे [वे] meaningless particle
सुभासित [°पित] adj well-
spoken, well-advised

वचि [वचिद्] ind I hope
मन 4th c with अप to insult
मूल n a root
दहर adj young
वुड [वृद्ध] adj old
धा 1st c with स (सद्दति) to
believe in (with gen of
object)
मद 4th c with प to err
लोक m the world
पाण [प्राण] m a creature.
निरय m hell.
सिक्ख [शिक्ख] 1st c to learn
नङ्गुल [लाङ्गूल] n the tail
वक [वक्र] adj crooked

A १ मय वे दीधावु पस्सेय्याम तस्स हत्थे छिन्देय्याम । २ तुम्हे
स्वाक्खाते धम्मविनये पव्वजिता खमा च भवेय्याथ सोरता च । ३ केन नु खो
उपायेन उपालि अग्हाक अच्चयेन सुखं च जीवेय्य न च किलमेय्य । ४ इमिना
उपायेन इमे दारका न विनस्सेय्यु । ५ सचे सो युवा अज्जेहि युवानेहि सद्धिं
अदुना गच्छेय्य, किलन्तो न हुवेय्य । ६ अत्ता हि अत्तनो नत्थि, कुत्तो पुत्ता
वुत्तो धन । ७ न च सुद समाचरे किञ्चि येन विञ्जू परे उपचदेय्यु । ८ वज्जु
(= वदेय्यु an irregular form) वा ते न वा वज्जु, नत्थि नासाय
रूहना । ९ कस्साय सा होति । सो तेन पुमुना आनीतो । न कञ्चि दसेय्य ।
१० यस्स पुमुनो दया नत्थि त वसलोऽति भुवेय्याथ । ११ तच्छका दार
नमयन्ति पण्डिता पन अत्तान नमयन्ति । १२ किलन्ता नरा उदक पिवेय्युऽति
सेट्ठिना तळाको कारापितो ।

१३ अत्तनाऽव कत पाप ।

अत्तना सकलित्सति ॥

१४ न भजे पापके मिते, न भजे पुरिमाधमे ।

भजेथ मित्ते वल्ल्याणे, भजेथ पुरिसुत्तमे ॥

१५ तमेव वाच भासेय्य यायत्तान न तापये ।

परे च न विहिंसेय्य, सा वे वाचा सुभासिता ॥

- B 1 (One) should speak only what (यं त) is beneficial 2 I hope (कश्चि) you do not insult your master 3 If you would live here, you would not get fruit and roots 4 If a young monkey were to deceive an old one, the old one would not believe the young fellow (use Gen) 5 If you are a king's son, you may also become a king 6 Youths may err in this world 7 If you would hurt creatures you will be born in hell 8 Let young men abstain from killing and drinking 9 We will not abstain from the truth 10 If they will speak a well advised speech, learned men would praise them 11 I shall bring my son (Dat) a book, so that (इत्ति) he may learn 12 You may personally (Inst sing of अत्त) go to the Jetavanī monastery and invite the Blessed One 13 The tails of dogs are always (एव) crooked 14 Pity for the dog (use Loc) rose (जाग) in the mind of the man at the same moment 15 "Let no sinful qualities touch you and me!" said he

LESSON XVI (सोढसमो पाठो)

§ 72 Masculine Nouns ending in वृ in Sanskrit

Many of the nouns ending in वृ in Sanskrit or वृ in Pali are formed from verbs and they denote the doers of the actions indicated by the roots e.g. मथु [शस्त्र] 'a teacher', is formed from the root साय [शस्त्र] to teach. Such nouns are taken directly from Sanskrit with modifications according to rules of change (lesson II)

They are declined partly like भिक्षु and partly like the corresponding Sanskrit nouns

मथु [शस्त्र] the Teacher

	Sing	Plu
Nom	मथा	मथारो, मथा
Acc	मथार	मथारो, मथा
Inst	मथारा, मथुना	{ मथारेहि, मथारेभि
Ab}	मथारा, मथुना	{ सवृहि, मथुभि
Dat Gen	{ मथु, मथुस्त	{ मथारान्, मथान्,
	{ मथुनो	{ मथून्
Loc	मथरि	मथारेषु मथु रथु
Voc	मथ, मथा	मथारो, मथा

The forms सत्था, सत्थु, सत्थरि etc. are from शान्ता, शास्तु, शान्तरि etc.

Similarly decline वत्तु (कर) a doer, भत्तु (भर) a master, a husband, नेतु (नी) a leader, सोतु (सु) a hearer, ज्ञातु (या) one who knows, जेतु (वि) a conqueror, दातु (दा) a donor etc. [कर्त्तुं, भर्त्तुं, नेतुं, श्रोतुं, ज्ञातुं, जेतुं, दातुं]. The word नत्तु [नप्प] 'a grandson,' is declined like सत्थु.

§ 73. The words पितु *m.* (a father) and भ्रातु *m.* (a brother) [पितृ, भ्रातृ] are somewhat declined like सत्थु.

	Sing	Plu
Nom. Voc.	पिता	पितरो
Acc	पितर	पितरो
Inst	पितरा, पितुना	{ पितरेहि-भि
Abl.	पितरा	{ पितृहि-भि
Dat. Gen.	{ पितु, पितुस्स { पितुभो	{ पितरान, पितान { पितून्, पितुञ्च
Loc.	पितरि	पितरेसु, पितुसु, पितुसु

मातापितरो (parents) is declined like पितु but only in the plural number.

§ 74. Feminine Nouns ending in तृ in Sanskrit

There are only two fem. nouns in Pāli whose Sanskrit originals end in तृ. They are मातृ (a mother) and धीतृ or दुहितृ (a daughter) [मातृ, दुहितृ]. They are declined partly like धेनु and partly like the Sanskrit nouns.

	Sing	Plu
Nom. Voc	माता	माता, मातरौ
Acc.	मातर	मातरौ
Inst. Abl.	मातुया, मातरा	{ मातरेहि-भि { मातृहि-भि
Dat. Gen	मातु, मातुया	{ मातरान, मातान { मातून्
Loc.	{ मातरि, मातुया { मातुर्य	{ मातरेसु, मातुसु, { मातुसु

The Conditional Mood

§ 75 The Conditional mood is used in those hypothetical sentences in which the nonperformance of action is implied "The action would have taken place, if the condition would have been fulfilled, which however was not done" The mood must be used in both the principal and subordinate clauses

The following are the terminations of this mood—

	<i>Sing</i>	<i>Plu</i>
1st per	इत्स्ये	इत्स्यमह
2nd per	इत्स्य	इत्स्यथ
3rd per	इत्स्य	इत्स्यसु

अ is optionally prefixed to the root as in the past tense (see § 63) The ending अ of the base of a root is dropped before these terminations e.g. पच + इत्स्ये = पचिस्स्य or अपचिस्स्य, but the initial इ of the terminations is dropped after ष of the 10th conj and ए or अपि of the causal, e.g. चारे + इत्स्य = चारेस्स्य or अचारेस्स्य

Conjugate पर to fill 1st c

	<i>Sing</i>	<i>Plu</i>
1st per	परिस्स्य, अपरिस्स्य	परिस्स्यमह, अपरिस्स्यमह
2nd per	{ परिस्स्य	परिस्स्यथ, अपरिस्स्यथ
3rd per	{ अपरिस्स्य	परिस्स्यसु, अपरिस्स्यसु

§ 76 The conditional forms of roots of the second conjugation are given below —अस् (to be) and ग् (to go) have no conditional forms

The prefix अ is necessary in the case of हु to be

हु to be

	<i>Sing</i>	<i>Plu</i>
1st per	अहुविस्स्ये	अहुविस्स्यमह
2nd per	अहुविस्स्ये, अहुविस्स्यसे	अहुविस्स्यथ
3rd per	अहुविस्स्य	अहुविस्स्यसु

घृ to speak

Prefix अ is optional.

Sing

Plu

1st per.	अ-अविस्सं	अ-अविस्सम्ह
2nd per.	अ-अविस्स	अ-अविस्सथ
3rd per.	" "	अ-अविस्ससु

WORDS सदा

जातिसम्पन्न <i>adj.</i> endowed with high birth	मत्त [मृत्य] <i>n</i> the state of being dead, <i>i e</i> death
पालक <i>m</i> a protector, guardian	दुष्कम [दुर्लभ] <i>adj</i> difficult to obtain
पेच्च [प्रेत्य] <i>ind</i> in the next world	महद्दत्त, राम, कौकालिक सुद्धोदन, अजातमत्त <i>names of men</i>
पट्ययय [प्रथमवयस] <i>n</i> the prime of life	रेमा <i>name of a woman</i>
सोत्तापत्त <i>m f n</i> a person in the first stage of sanctification	पभाय [प्र°] <i>m</i> power, strength
भगिनी <i>f</i> a sister	सोचित्तय [सोचित्तय] <i>adj</i> a sad thing
अज्झानु [ज्ञातृ] <i>m</i> one who understands	वाण्हन <i>adj</i> dead [heard सुण्वा (gerund of सु) having
अहिबुल्ल <i>n</i> a family of snakes	मह <i>1st c</i> with प to bear
मेत्त <i>adj</i> friendly	भिक्षक [भिक्ष] <i>m</i> a beggar
दह [दष्ट] <i>adj</i> bitten	गारय [गार] <i>m</i> respect
नद्धपित्त (नारित) <i>m</i> a barber	यध <i>1st c</i> to kill
संगम (गम) <i>m</i> association, contact	मिनेह [ग्रह] <i>m</i> love.
मगुहमज्जा [मगुहमज्ज] <i>m</i> the middle of the sea	मग्ग [भाग] <i>m</i> the path
हुमल [हुमल] <i>adj</i> poor	हेत्तु [हेतु] <i>m</i> a hewer
सिग [सिग] <i>n</i> a horn	मंथानु [मंथानु] <i>m</i> name of a king
	देवलोक <i>m</i> the divine world
	काय <i>m</i> the body

A १ भो, मत्ते एते जातिमान्ते भवन्ति, एते एते तस्मिन् ।

२ तावदा विता विता समो पाण्डो को अज्जो भवि । ३ भाण्हन । मत्तु तस्मिन् तस्मिन्ताम धम्मम् च सोत्तरो भविताम । ४ पृच्छाजं क्कामो वेध

सुखं अनुभवन्ति । ५ यदि सो पटमय्ये पट्यजेय्य, सोतापक्को भवेय्य । ६ अयं
 बालको मा मातरा वा पितरा वा भातरा वा भगिनिया वा छट्ठीयनु
 ७ देहेतु सत्था धम्मं, भविस्सन्ति धम्मस्स अज्जातारोऽति अबोच यद्वा
 ८ सचे सो भिक्खु इमानि अहिकुल्लानि मेत्तेन चित्तेन करिस्स, यो अहिना
 दहो न मरिस्स । ९ यदि तस्स नहायितस्स इमिना उपासकेन मद्धि संसारा
 न भविस्स, यमुदगळो वेध* नस्सिस्स । १० सचे तव पिता न मरिस्स, त्वं
 दुग्गाता न भविस्स । ११ यदि मे पादा मम सिंगेहि सदिसा अहुविस्संमु न
 कोऽपि पाणी मया समो सुन्दरो अहुविस्स । १२ सचे ब्रह्मदत्तो तस्मि काले
 गायं न गच्छिस्स, सव्वं घर भगिना नस्सिस्स । १३ मातापितुन्नं पन मे
 मत्ता भाता एव दुल्लभो, भातर मे रक्खथ, महाराज । १४ खेमाय मत्ता
 नत्ता भाता च सहायका होन्ति ॥

१५ केन राम एभावेन सोचितव्यं न सोचसि ।

पितरं कालकलं सुखा न तं वत्तदहते दुक्खं ॥

B. 1 He does not bear the pain of the death of his brother and parents. 2. The teacher preaches the way (समा) of deliverance (निब्बान) to the hearers. 3. If the beggar had not got food from the donor, he would have perished today. 4. If our parents had been living (=would have lived), my brother would not have abandoned me. 5. O youths! Nourish your old parents with food and clothes. 6. Devadatta and Kokālika have no respect for the Teacher (use Loc.). 7. If there be a speaker, there will also be hearers of the Doctrine. 8. Rāhula, son of the Teacher, was the grandson of King Suddhodana (Say Suddhodana-king). 9. If my horns had been beautiful, I should have looked handsome. 10. If Ajātasattu had not killed his father, he would have been a *Sotāpanna*. 11. Love for the daughter (Loc.) dwells in the mind of the mother. 12. May the leaders of men not err in their path! 13. The jambu trees in the garden are (being) cut (down)

* ए and दे, ओ and वो, इ and यि, उ and यु are interchangeable (for recognition only).

by the hewers. 14 Mandhātū ascended to the divine world with his body 15. It is not proper (use वदति, § 27 for the hearers to insult (अपमन्त्रितु) the speaker

LESSON XVII (सत्तरसमो पाठो)

§ 77. Masculine Nouns ending in वन्त and मन्त

वन्त and मन्त [यत्, मत्] are possessive suffixes added to nouns to form adjectives and nouns वन्त is added after अ or आ and the other after other vowels Thus from कुल, फल, यस, धन, सील and पञ्चा we get respectively —

कुलवन्त born in a good family धनवन्त wealthy

फलवन्त fruitful

सीलवन्त virtuous

यसवन्त successful

पञ्चावन्त intelligent, clever.

From सति, ज्ञुति, चक्षु and हेतु we get —

सतिमन्त possessed of recollection, alert

ज्ञुतिमन्त full of splendour

चक्षुमन्त having eyes i.e. insight

हेतुमन्त having a cause, causal.

These nouns (or adjectives used as nouns) are declin

... with some additional forms taken with modified declension भगवन्त

	भगवन्त [भगवत्]	
	Sing	Plu
Nom	भगवन्तो, भगवा	भगवन्ता, भगवन्तो
Acc	भगवन्तं, भगवं	भगवन्ते
Inst.	भगवन्तेन, भगवता	भगवन्तेहि-भि
Dat Gen.	भगवन्तस्स, भगवतो	भगवन्तान्, भगवत्त
Abl	{ भगवन्ता, भगवन्तस्मा-न्हा भगवता	भगवन्तेहि-भि
Loc	{ भगवन्ते, भगवन्तस्मि भगवन्तमिह, भगवति	भगवन्तेसु
Voc	{ भगवन्त, भगवन्ता भगवा, भगवं	भगवन्ता, भगवन्तो

The irregular forms भगवा, भगवता, भगवतो, and भगवति of the singular, and भगवन्तो and भगवत of the plural are from Sanskrit भगवान्, भगवता, भगवत भगवति, भगवन्त and भगवताम् respectively.

Similarly decline महन्त [महत्] great, अरहन्त a person in the last stage of sanctification, an arahat, हिमवन्त the Himalaya mountain etc

§ 78 Neuter Nouns ending in वन्त and मन्त

Neuter nouns or adjectives ending in वन्त or मन्त are declined like the corresponding masculine substantives from the Instrumental to the Locative. The other forms are as those given below —

	गुणवन्त <i>n</i> virtuous	
	Sing	Pla
Nom	गुणवन्त, गुणवं	{ गुणवन्ता, गुणवन्तानि गुणवन्ति
Acc	" "	गुणवन्ते, *वन्तानि, *वन्ति
Voc	गुणवन्त, गुणवं	{ गुणवन्ता, गुणवन्तानि गुणवन्ति

The form गुणवं is from Sanskrit गुणवत् गुणवन्ति is itself a Sanskrit form

§ 79 The feminine forms of substantives ending in वन्त and मन्त are formed by changing वन्त to वती or वन्ती and मन्त to मती or मन्ती. The feminine forms of कुलवन्त, सतिमन्त, भगवन्त are कुलवती (*वन्ती), सतिमती (*मन्ती), and भगवती (*वन्ती) respectively. महन्त has महती or महन्ती as the feminine. These substantives are declined like दामा (§ 35)

§ 80 Irregularities in the First Conjugation

(a) गम (to go) is necessarily changed to गच्छ in the Present, Imperative and Potential and optionally in other places. In the Past tense गम has a large number of forms.

Take गम as the base and add the first set with or optional

Similarly take गच्छ as the base and add the first set with अ optional

Take गमा as the base and add the second set with अ necessarily 3rd pl अगमंसु

[In addition the following irregular forms occur, which should be recognised]

	Sing	Plu
1st per	अग, अगमा	अगुम्ह
2nd per	अगा, अगमा	अगुथ
3rd per.	अगा, अगमा	अगु

(b) टा (to stand) As this root comes from स्था, it is changed to ट्ठा when preceded by a vowel. It has two bases टा and तिष्ठ. The latter is used in all tenses and moods, while टा is used in the Present, Imperative and Potential when it is preceded by an upasagga. The base ट्ठ (or ट्ठ्ठ after vowels as उपट्ठहति, but भेट्ठहति) is used only when the root is preceded by an upasagga.

In the past tense take तिष्ठ as the base and add the first set, and take टा as the base and add the second set with अ necessary. 3rd per sing अ तिष्ठि, अट्ठासि, plural अ तिष्ठिमु अ तिष्ठु अट्ठमु. If the root is preceded by an upasagga there will be an additional base ट्ठ (ट्ठ्ठ) with the first set and अ optional. 3rd per sing अट्ठा is also seen. In the future the forms ट्ठस्यामि, ट्ठस्से, ट्ठस्याम, ट्ठम्यामि etc. are found in addition to the regular ones.

(c) The root धा is changed to द्ध when preceded by an upasagga, e.g. पि + धा (to shut) = पिद्ध as the base. It is changed to धी in the passive, e.g. पिप्याये (is shut).

(d) The root दत्त (to kill) has दम्मि as its form of the 3rd per sing present tense.

(e) The roots मर (to die) and णिर (to grow old, decay) are sometimes changed to मित्त्य or मीय [मिद्] and णित्त्य or जीय [जीय] (I or recognition only).

WORDS सदा

दोस [दोष] <i>m</i> a fault	चतुर्दिशा <i>at the four sides</i>
पश्चिमन् <i>m f n</i> sinful	सेव्यथापि, सेव्यथा [तद्यथा] <i>ind.</i> as it were
देन तेन <i>towards</i>	अग्निस्तम्भ [अग्निस्तम्भ] <i>m</i> a column of fire
कम <i>with उप + सं</i> to approach	भिक्षुसमघपुरस्कृतो (भिक्षुन सेवेन पुरस्कृतो) <i>adj</i> surrounded by the assembly of monks
उपसङ्गमिष्व (gerund of उप + सं + कम्), having approa- ched	नद <i>1st c</i> to roar
गाथा <i>f</i> stanza	अपारत [अप्रावृत] <i>thrown open</i>
भास <i>1st c</i> with अधि to ad- dress	अमृत [अमृत] <i>n</i> the im- mortal state, nibbāna
बह <i>1st c</i> to bear, carry	द्वार <i>n</i> a door
चागरन्त [स्वागवत्] <i>m f n</i> charitable	सीत [आतस] <i>n</i> the ear
मिति [श्री] <i>f</i> Wealth, for- tune	सुच <i>7th c</i> with व to give vent to
त्रिपुल <i>adj</i> abundant, plenti- ful	दुष्कण [दुर्वर्ण] <i>adj</i> ugly
वर्णवन्त [वर्णवत्] <i>m f n</i> beautiful, handsome	अन्ध <i>adj</i> blind
सत्कार [सत्कार] <i>m</i> respect, honour	सुविमल [सुविमल] <i>adj</i> pure,
नाम <i>ind</i> really, verily, named, called, at all	सेह <i>adj</i> better
अनाथपिण्डिक <i>m</i> name of a man	ठा <i>with उप</i> to serve
सेही [श्रेही] <i>m</i> a banker, a merchant	पचय [पचय] <i>m</i> a requisite
हिमवन्त <i>m</i> the Himālayas	सह <i>m</i> name of a clan
महाराज <i>m</i> one of the four guardian gods	धा <i>1st c</i> with नि to bury
अभिवादेत्वा (gerund of caus अभि + वद्), having greeted	धूप [सूप] <i>m</i> a dagoba
	कच्छप <i>m</i> a tortoise
	आकाश <i>m</i> the air
	खणे खणे <i>every moment</i>
	तदनन्तर, पश्चाच्च <i>ind</i> and then

A १ दहरा पक्खी पञ्जावन्तो जुतिमन्तो च सन्ति । २ यो धम्मो भगवता देसीयते त चक्खुमन्ता अनुसरन्तु । ३ सीलवन्तियो पुञ्जवन्तियो गुणवन्तियो च इत्थियो पापक वचन न वुवन्ति । ४ सीलवन्तेसु भिक्खुसु दोसा न दिस्सन्ति । ५ अथ खो मारो पापिमा येन भगवा तेनुपसङ्गमि, उपसङ्गमित्वा भगवन्त गाथाय अज्झमासि । ६ वलवन्तोऽव गावो इम भार वहेय्यु । ७ चागवति पुरिसे सिरी विपुला भवति । ८ यदा वण्णवा मोरो वायेरमागमा तदा काक्खस्स सकारो अहायित्थ । ९ कम्म नाम एव फलव होति यथा बोधि सत्तस्स । १० सावत्थिय अनाथपिण्डिको नाम सेट्ठी अहोसि कुलवा, धनवा, यसवा च । ११ भरिया एनऽस्स होति वण्णवती कुलवती सीलवती च । १२ हिमवति महतो रक्खस्स मूले ते सव्वे अरहन्तो निसीदिसु । १३ चत्तारो महाराजा भगवन्त अभिवादेत्था चतुहिसा अट्ठमु, सेव्यथाऽपि महन्ता अगिक्खन्था ।

१४ भगवा च तम्हि समये । भिक्खुसङ्घपुरक्खतो ।

भिक्खून् धम्म देसेति । सीहोऽव नदति वने ॥

१५ अयास्ता तेस अमत्तस्स द्वारा । ये सोतवन्तो यमुञ्जन्तु सङ्ग ॥

B 1 The Blessed One surrounded with a great multitude of the monks entered Rājagaha 2 The wise men follow the advice of the virtuous 3 I saw a strong youth on the bank of the Aciravati river 4 You insulted the beautiful woman without cause 5 Some (एकस्मै) men

not deceive me, (who am a) man of of good character 9 The king of Kosambi started with a great army with his face towards Benares 10 A pure mind is better than a strong body or a heap of gold 11 He constantly served the Assembly with the four requisites 12 The Mallas will bury the tooth of the Lord (भगवन्त) in the dagoba 13 The tortoise, I hope, would shut its mouth (when it would be) in the air 14 "There is (अ) danger in this place," informed the maidservants to the king's daughter 15 The life of a being decays every moment and then he dies

LESSON VXIII (अष्टासमो पाठो)

§ 81 Present Participles in अन्त

The present participles of verbs are generally formed by adding अन्त to the conjugational base of the verbs e.g.

वद 1st c वद + अन्त = वदन्त speaking

गा 4th c गाय + अन्त = गायन्त singing

चुर 10th c चारे + अन्त or चोरय + अन्त = चारेन्त or चारयन्त, stealing

The present participles in अन्त are declined like भगवन्त (§ 77) except in the Nom, Acc and Voc cases

Let us take गच्छन्त —

गच्छन्त *masc* going

	Sing	Plu
Nom	गच्छन्तो, गच्छ	गच्छन्ता, गच्छन्तो
Acc	गच्छन्तं	गच्छन्ते
Voc	गच्छन्त, गच्छ	गच्छन्ता गच्छन्तो

Rest like भगवन्त

गच्छन्त *neuter*

	Sing	Plu
Nom	गच्छं गच्छन्तं	{ गच्छन्ता, गच्छन्तानि, गच्छन्ति
Acc	गच्छन्त	गच्छन्ते, °न्तानि, °न्ति
Voc	गच्छं, गच्छन्त	गच्छन्ता, °न्तानि, °न्ति

The feminine terminations for forming present participles are भती or भन्ती, e.g. वदती or वदन्ती speaking, गायती or गायन्ती singing, चारेती, चारेन्ती, चारयती, चारयन्ती stealing

Decline these words like दासी (§ 35)

§ 82 Present Participles in मान

The termination अन्त comes from अन्, the Sanskrit termination of the Parasmaipada, while मान, the Ātmanepada termination is also used in Pāli. A root may take either termination in Pāli, though अन्त is more usual

मान is *not* used after bases not ending in अ, ए, इ it cannot be used after चोरे of the 10th c or हारापे of the causal.

वद् 1st c —वदमान speaking

वद् + य of the passive + मान = वद् + य + मान = वज्जमान being spoken (passive present participle)

गा to sing—passive base गीय + मान = गीयमान being sung

चुर-चोरयमान stealing (not चोरैमान) Passive चोरियमान being stolen

Decline present participles in मान like बुद्ध in the masc , फल in the neuter and कज्जा in the feminine मान becomes माना in the fem

§ 83 The present participles of अस (to be) are सन्त and समान

सन्त (being) has the additional sense of 'good' or 'a good person' In this sense in addition to सन्तेहि-मि, it has the form सद्धि (सद्धिम् before vowels, Sk सद्धि) Feminine यती or सन्ती like दासी Decline समान like कज्जा

हु (to be), pres participle होन्त only Nom Sing होन्तो (m), होन्त (n) हाती, होन्ती (f)

The pres part of भू (to be) is भवन्त or भोन्त In addition to its usual sense, it is used as a pronoun showing respect, translatable by "your reverence", "your lord-(lady)ship" etc Decline भवन्त in these senses

भवन्त sir, your reverence

	Sing	Plu
Nom	भवन्, भवन्तो	भवन्ता, भवन्तो, भोन्तो
Acc	भवन्त, भोन्त	भवन्ते, भोन्ते
Voc	भोन्त, भन्ते	भवन्ता, °न्तो, भोन्तो, भन्ते

The rest like भगवन्त

The feminine भोती (your ladyship, madam) is declined regularly like दासी

अरहन्त, pres part of अरह, is used in the sense of an arahat (one in the last stage of sanctification) Nom Sing अरहा, अरह, अरहन्तो The rest like भगवन्त

§ 84 Absolute Constructions

When there are two actions performed simultaneously by two agents, the verb showing one of the actions is turned into a participle, when the subject of the participle is put into the genitive or locative case, and the participle is made to agree with it in gender, number and case, e g ब्रह्मदत्ते रज्ज कारे-ते or ब्रह्मदत्तस्य रज्जं कारेन्तस्स while Brahmadatta was ruling

(a) When contempt, disregard or contrast is to be shown, the Gen. Absolute is used, as रुदन्तस्य बालकस्य पिता पश्यति the father renunciated in spite of the child's weeping, पश्यन्तो आचरियस्य though the teacher was looking

(b) Sometimes the word agreeing with the participle is an indeclinable, e g एतं सन्ति, एवं सति this being the case, under these circumstances एव युज्यते this being said

§ 85 The Third Conjugation

There are only three roots of the third conjugation, दा to give, हा to abandon, and हु to sacrifice

The Present

दा—The base is दे or ददा In addition in the 1st person the forms दमि and दम्म are seen in the sing and plural respectively 1st p s ददामि, देमि, दमि, 3rd p pl ददन्ति देन्ति

हा—जहा is the base जहामि, जहन्ति

हु—हुहो is the base हुहोमि, हुहन्ति

• The Imperative

The bases are the same as in the present The 2nd p. sing of दा is ददाहि, दद or देहि, of हा is जहाहि or जह, of हु is हुहोहि or हुह.

The Future

दा Take दद as the base and add the terminations ददि-स्सामि etc Add the following 1st per दस्सामि, दस्सं, दस्साम 2nd per दस्ससि, दस्सथ 3rd per दस्सति, दस्सन्ति हा and हु—bases जह and जुह

The Potential

दा-दद is the base दग्ग (1st p sing) दग्गा (3rd p sing) and दग्गु (3rd p pla) are irregular forms from Sanskrit हा and हु—Bases जह and जुह

The Conditional

दा दद is the base with अ optional Add the following forms अदस्मं, अदस्सग्ग etc (अ necessary)

हा and हु—bases जह and जुह अ optional

The Past Tense

दा—Take दद as the base with अ optional and treat like a root of the 1st c Add अदासि, अदासिम्ह, अदामि अदासिथ, अदासि अदा, अदसु

हा—Take जह with अ optional and add 1st set

हु—Take जुह with अ optional and add 1st set

WORDS सदा

वध <i>m</i> sentence of death, murder	अपुञ्ज [°ण्य] <i>n</i> demerit
नी <i>with</i> आ to lead	सम्मासंबुद [सम्यक्°] <i>m</i> the Highly Enlightened one
अनण्णक [अनण] <i>adj</i> not a little	भिक्षा [भिक्षा] <i>f</i> alms
एळक [एडक] <i>m</i> a ram	काम <i>m</i> a sensual pleasure
असनि [असनि] <i>m f</i> thunder-bolt	लप <i>1st c</i> with वि+प (विप्पलपति) to prate, to rave
अन्तराय <i>m</i> an obstacle	पुर <i>n</i> a city
कम <i>1st c</i> with अति (अति ह्वसति) to pass away	नमस्स <i>1st c</i> to bow
सु <i>1st c</i> with प to produce, to create	सुधम्मता <i>f</i> goodness right eousness

आस 1st c with स to as-
sociate

कुर्वेथ pot 3rd sing of कर to
do

सन्धव [मन्धव] m friendship

सन्निवास m society

यो पन rather than

अङ्ग n limb

हेतु ind for the purpose of.

खिगाल [शृङ्ग] m a jackal

यथासुख ind at will

वाणिन m a merchant

वाह m ploughshare

मृत्तिक [मृपक] m a mouse

पटिष्ठा [प्रतिष्ठा] f promise

बुभुक्षित [भूक्षित] adj hungry

पिपासित adj thirsty

घट m a pot

जल [ज्वल] 1st c with प
(पञ्चलति) to blaze

इद्वि [मद्वि] f glory

अर्थ गम [अस्त गम] to set

केळिमण्डल [केलि] n play-
ground

A १ अहसासु खो ते पञ्चजिता ते चोरे वधाय ओनीयमाने । २
भगवति ते पदवजिते अनप्यक दुक्ख अहांसि । ३ एवके तिण खादन्ते तस्स
उपरि असति पति । ४ एव सन्ते अन्तरायो मे भवेय्य । ५ गावेसु अदन्ता
यान्तेसु रत्ति अतिकमि । ६ ओवदतो बुद्धस्स लोको पाप आचरति । ७
पस्सतऽपि देवान मनुस्सा अपुञ्ज पसवन्ति । ८ नमो तस्स भगवतो अहत्तो
मम्मासमुद्धस्स । ९ भिक्ख मे देहि मोति । १० सचे सो कामे जहेय्य
अहत्ताऽपि हुवेय्य । ११ समेज गच्छे धरो धहुपो इत्थियो अहस्स, एवचा
गापन्तियो एकचा नचन्तियो एकचा च विपलपन्तियो । १२ सचे मम
हृदय मम सन्तिके अहुविस्स, अह तुय्हा त अदस्स ।

१३ सो अह विचरिस्सामि गामा गाम पुरा पुर ।

नमस्समानो सम्मुद्ध धम्मस्स च सुधम्मत्त ॥

१४ सन्निरेव समासेय सद्धि कुर्वेथ सन्धव ।

सत हि सन्निवासेन सोत्थि गच्छति नहापितो ॥

१५ धन चजे यो पन अङ्गहेतु । अङ्ग चजे जीवितं रत्तमानो ।

अङ्ग धन जीवित चापि सब्ब । चजे नरा धम्ममनुस्मरन्तो ॥

B 1 A jackal roaming (क्विचर) at will fell into a well

2 I saw many men carrying burdens on their heads
(use Instr Stag) 3 When the king was saying these words
Queen Malikā gave the clothes to the beggar (Dat) 4 If
int gives (Loc absolute) the ploughshares,

the mice will not eat the child 5 I may even abandon my kingdom but not the promise 6 Let us give corn to the hungry and water to the thirsty 7. While the Blessed One was living, the honour of the Assembly increased 8 The women are going (=go) to the Ganges and bringing (=bring) water in (their) pots (*Instr*) 9 Who is it blazing with glory that salutes my feet? 10 Under these circumstances, I shall not give you a single kahāpana 11 If rain (देव) did not fall (वस्स use *Loc absolute*), the ancient Kings used to sacrifice (*Pres tense*) 12 While he was taking (भुज् 7th c) his meal (भक्त), they fetched (आहर) him water 13 Candagutta went to the monastery when the cows were being milked 14 I shall not tell a lie although the thunderbolt were falling on my head 15 The sun set while even (येव) they were sporting (वीळ) in the playground

LESSON XIX (एतन्वीमतिमो पाठो)

The Causal

§ 86. The causal base of a root is formed by adding अय or आयय to it, the signs being optionally changed to ए or अय, e.g. गमि मयति, गच्छापि पयति causes (someone else) to go

(a) Roots ending in अ, आ and those of the 10th conjugation take only आपय (or भाये), e.g. दापय-दाये from दा
पाय-पाये, पातेति

(b) Roots ending in इ and उ (both short or long) take भय (or ञ) with vuddhi of the ending vowel, e.g. मृ to fear मारय य is the base.

(c) Roots of the 1st, 4th and 7th conjugations which do not end in झ, ढ, ण् or ञ, take all the terminations with changes of the penultimate vowel similar to those in the 10th conjugation

(d) Some roots change their meaning in the causal form —

Root	Meaning	Causal base	Meaning
प + कुस	to call	पक्कोसापे-यय	to send for
कर	to do	कारय-रे-	to construct,
		रापय-पे	build
आ + गम	to come	आगमय-मे	to wait for
ठ	to stand	ठपय-पे	to keep
प + ज्ञा	to know	पञ्जापय-पे	to arrange (seats)
दिस	to see	दस्मय-स्मे	to show
भू	to be	भादय-वे	to cultivate
मर	to die	मारय रे	to kill
या	to go	यापय-पे	to be supported
हन	to kill	घातय ते	to assassinate
वद	to speak	वादय-दे	to play upon

§ 87 If a causal verb has two objects, the personal object is put either in the Acc or the Instr and the im-
personal object only in the Acc e.g. आचरियो अन्तेवासिक
(or अन्तेवासिकेन) धम्म (only Acc) सावयति the teacher causes
the pupil to hear the Doctrine मामी दाम् (दासेन) गाम् गमयति।।

way : अय or
आपय : ापीय)
e.g. : :oked ,
दापीयति is made to be given , भोजीयामि am fed , हारियसे art
caused to be carried, etc

§ 89 Denominative Verbs

Verbs are often formed by adding causal signs to
substantives, e.g.

Subst	Meaning	Verb	Meaning
पद्मवत्	a mountain	पद्मवताय	act like a mountain
धन	riches	धनय	wish for riches
पुत्र	a son	पुत्रिय	treat as a son
तण्हा	craving	तण्हाय	to crave
मेत्त	love	मेत्ताय	to love
दब्ध	strong	दब्धय	to strengthen

§ 90 The Fifth Conjugation

There are very few roots in this conjugation. The sign of this class is ना (णा) or नो (णो), but the bases are taken directly from Sanskrit with modifications.

आप् with प् to get, obtain. In the Pres and Imper, the bases are पप्पो and पापुणा, as पप्पोमि, पापुणामि. पप्पोन्ति, पापुणन्ति. Imp 2nd per Sing पप्पोहि, पापुणाहि, पापुण.

In the Potential, Future, Past and Conditional the base is पापुण only, as पापुणेय्यामि etc.

सक् [शक्] 'to be able'. In the Pres and Imper, the bases are सक्को and सक्कुणा. Elsewhere they are सक्ख and सक्कुण, as Fut 3rd per Sing. सक्खिस्सति, सक्कुणिस्सति.

हि 'to go' and दु 'to restrain' have the bases हिणा and दुणा in the Pres and Imper and हिण and दुण elsewhere respectively.

सु [श्रु] 'to hear' is changed to स्सु after vowels. In the Pres and Imper, the bases are सुणा and सुणो. Imper, 2nd per Sing सुणाहि, सुणोहि, सुण. Pot and Conditional, सुण is the base. In the Conditional, if अ is prefixed the base becomes अस्सुण, 3rd per Sing सुणिस्स or अस्सुणिस्स.

In the Past, take सुण as the base, अ optional and add 1st set, and take अस्सो as the base and add 2nd set. 3rd per Sing सुणि, अस्सुणि, अस्सोसि.

In the Future, take सुण and सो as the bases. After सो omit the initial इ of the terminations, e.g. सुणिस्सामि, सुणिस्स, सोस्सामि, सोस्स etc.

§ 91. Neuter Nouns ending in स् in Sanskrit

These are declined like पल्ल with the addition of a few forms from Sanskrit.

मन [मनस्], the mind

Nom & Acc	Sing	मनो [मन]
Inst	Ab	मनया
Dat	Gen	मन्यो [मनस]
Loc		मनसि

The forms given above are in addition to the regular forms and they are only in the Singular Decline the following nouns like मन—

मन, सिर, उर, तेज । रज, ओज, वय, पय ॥

यस, तप, वच, चेत । एवमादि मनोगणों ॥

जहासये सरो होती । आयो लोहे (आ) युनो खये ॥

सिर the head, उर the breast, तेज lustre, रज dust, pollution, ओज valour, वय age, पय milk, water, यस glory, pomp, तप penance, वच speech, words, चेत mind, सर a lake (not an arrow), अय iron, death Add पद the foot

WORDS सह

लोक *m* the world, a world

अपरिमाण *adj* infinite

मेघ *n*, मेता *f* universal friendship

वोण *f* lute

भेरि *f* भेरी *f*, a drum

मण्डप *m* a pandal

दास *m* a servant, a slave

हर with ओ to remove

कामाव [कापाय] *adj* yellow

छद 10th *c* with आ (आच्छादेति) to cover

उदपान *n* a well

सीघ [शीघ्रम्] *ind* soon, quickly

ककरक [कर्क] *m* a crab

जीवितवश्य वापय to destroy the life of

मगध *m* pl name of a country

अजातमनु दिग्विसार, कोण्डन्न names of men

सुत [सूत्र] *n* a chapter

दाघनिकाय *m* name of a Pālī book

घरावास *m* house-hold life

पोस *m* a man

दिस 1st *e* with सं (सम्पत्सति) to understand

अथ [अर्थ] *m* advantage, profit

रम्म [रम्य] *adj* pleasant

बहुसुत [ध्रुव] *adj* learned (men)

संवर *m* restraint

साधु *ind* good, well

सर्वथ [सर्वत्र] *ind* everywhere

भू 1st *c* with अभि to overcome

दा 3rd *c* to pay

यलि *m* tribute

आवाह *m* the marriage (of a son)

भद्रा, विप्रला names of women

गन्ध *m.* a perfume, an unguent.

चोर *m.*, थेन [स्तेन] *m.* a thief.

रक्खम [राक्षस] *m.*, यक्ख [ईक्ष] *m.* a demon.

यस *causal* with नि to wear, to cause to wear.

लिप 7th c. with आ (*caus.* आलि).

म्यापय, आलेपय) to besmear.

उम्मार *m.* a threshold.

दुग्गेध [दुग्गेध] *adj.* dull, a dull fellow.

वारणि *f.* wine.

मेढ [मेढ] *adj.* greatest.

विचार *m.* a thought.

रचि *f.* love.

A. १ मत्थलोक्कस्मि अपरिमाणं भेत्तं भावये । २ अहं चीजं वादेनं पुरिमं मम सन्तिकं पट्ठोयापेसि । ३ एकस्स भेरिं वादेन्नि, एकस्स आमनानि पञ्जापेन्ति, एकस्स मण्डपं करोन्ति । ४ राजा भिक्खुं दानं दापेमि सेट्ठिना । ५ माता पुत्तं आगमेन्ती यागुं भत्तं च पाचापेरमसि । ६ ग्रामिना दामो भारं हारपीयते । ७ एवं सामणेरे यत्थजेरयाय-पट्ठमं केमे ओहारापेरयाय, कामा-यानि यथानि अट्ठादापेरयाय, भिक्खुं च वादे वन्दपेरयाय । ८ न कोऽपि पिपामितो उद्वानं ग्गणापेनि पुमुक्खितो वा, रं रत्तं वरपेति । ९ एने तपो पुरिसा महति विरिं सीधं पापुणिमु । १० कस्सट्ठो आह, स्वेत्तं मरमि मं न जट्ठिस्समि, अहं तं जीवितस्सयं वापेस्सामाऽसि । ११ मग्गधानं राजा अग्गतममु अत्तनो पितरं विम्बियारं पातेमि । १२ मा भन्ते इतो गच्छि, एकं पन मुत्तं मे मायय दीपनिशायडा । १३ किं नु गो सन्निवसरसि त्वं पातायामं छट्ठे ।

१४ मग्गा हि पण्डितो योगो । मंपरमं अण्णमत्तनो ।

विहारे कारये रग्गे । दामपेऽण्णं वट्ठुग्गुने ॥

१५ कापेन मंपरो मापु, यण्णा मापु मंपरो ।

मनमा मंपरो मापु, मापु मत्थय मंपरो ॥

B. 1. Overcome your enemies and make them (*Acc. or Inst.*) pay your (*Dat.*) tribute. 2. He caused a large

worship the gods with flowers and perfumes. ii. the king said, "Send for the thief and make him tell his sins."

१ वापेस्सामि + इति.

* व-मये + ए य (मोरे),

7 The demons made the king wear a garment and caused him to be besmeared with unguents 8 Pingalā, the maidservant, waiting for the man, fell asleep on her threshold 9 Bad men make the good commit (कर) sins 10 Salute the teacher with (your bent) head and make him hear your lesson 11 A dull fellow makes (one) to lose (ह्रा) the profit as कोषदण्ड (did the) wine 12 The Buddha became the greatest man in the world by his valour, lustre, glory and penance 13 A thought came (उदयादि) in his mind, while she was playing upon the lute. 14 Don't kill me, I'll show you the lake 15 The elder created (उ + पद caus) in the merchant's mind a love for the Doctrine (Loc)

LESSON XX (बीसतिमो पाठो)

§ 92 The Eighth Conjugation

The sign of the 8th conj is ओ, which is dropped before the terminations of the Potential, Future and Conditional The roots of the conj are तन to expand and कर to do

तन—Pres 3rd s तनोति Imp 2nd s तनोहि, तन Pot 2nd s तनेष्यामि Fut 3rd s तनिस्यति Cond 3rd p/ अ (optional) तनिस्यन्तु Past 3rd s तनि, अतनि

कर—Pres and Imper करो is the base Imp 2nd s करोहि, कर

In the Future, Potential and Conditional, take कर as the base करिष्यामि, करिष्य etc

The past—कर, अकर and अकृ are the bases with some irregular forms

	Sing	Pls
1st per	अ-क्रीर, अकामि	अ-क्रीरिम्ह, अकामिम्ह
2nd per	अ-करि, अकानि, अकृ	अ-करिष्य, अकामिष्य
3rd per	{अ-क्रीरि, अकालि, अकृ	{अ-क्रीरिगु, अ-कई, अकृगु

[Recognise the following forms of कर. The base of the root is sometimes taken as कुड्य, from Sanskrit कुर्य, and sometimes as काह and कयिर; e. g. कुड्यति, काहति, कयिरति. The substitutes कयिरा and कयिराय for करेय्य and करेय्याथ are often met in poetry.]

§ 93. The Ninth Conjugation

The sign ना is affixed to the following roots, whose bases are given in brackets.

अस (अस्ना) to eat	चि (चिना) to collect
जि (जिना) to conquer	जा (जाना) to know
धु (धुना) to shake	पु (पुना) to purify
मि (मिना) to measure	लु (लुना) to cut

णा is added to गह (गण्हा) to take, catch, hold; की (किणा), and after vowels किणा) to buy; की with वि (विकिणा) to sell.

The ending आ in ना or णा is dropped before terminations beginning with vowels, e. g. अस्नन्ति, जानन्तु, गण्हिस्सामि, अगण्हि, किणि or अकिणि etc.

The root जा has the following additional forms like दा—Future जस्सामि, जस्सं; प्रस्साम etc. Past अज्जामि; अज्जामिह; अज्जासि etc.

The Numerals

§ 94. The numerals are as follows :—

Cardinals	Ordinals
१ एक one	पठम first
२ द्वि two etc.	दुतिय second etc.
३ ति	ततिय
४ चतु (चतुर)	चतुरथ
५ पञ्च	पञ्चम
६ छ (छळ)	छट्ठ, छट्ठम
७ सत्त	सत्तम
८ अट्ठ	अट्ठम
९ नव	नवम
१० दस	दसम

-§ 95]

- ११ एकादस
 १२ द्वादस, बारस
 १३ तेरस, तेळस
 १४ चतुदस, चुदस, चौदस
 १५ पञ्चदस, पण्णरस
 १६ सोळस
 १७ सत्तदस, सत्तरस
 १८ अट्ठाद(र)स
 १९ एकून्वीसति, °वीसा
 २० वीमति, वीसा
 २१ एकजासति, एन्वीसा
 २२ द्वा-यावीसति-वीमा
 २३ तेवीसति वीसा
 २४ चतुर्वीमति वीसा
 २५ पञ्चवीसति वीमा
 २६ छ-वीमति [पड्विंशति] द्यवीमा
 २७ सत्तवीसति वीसा
 २८ अट्ठवीसति वीमा
 २९ एकून्तिसति तिसा
 ३० तिमति तिसा
 ३१ द्व-वत्तिसति तिसा
 ४० चत्ताळीमति, चत्ताळीसा
 ५० पञ्जासति, पञ्जामा
 ६० सट्ठि
 ७० सत्तति
 ८० असीति
 ८२ द्वासाति
 ९० नवुति
 ९९ नवन्नवुति

Add म to the cardinals
 for masc and neut ordi-
 nals, add ई for fem forms
 as एकादसमो, एकादसी, एकादसमी
 (eleventh)

The ordinals of these
 numerals are formed by
 adding म (m n) and मी (f)
 to the forms ending in ङ,
 as वीसतिम (m n), वीमतिमी
 (f) 'twentieth' etc Or
 add म to forms ending in
 आ, after changing आ to अ
 e g वीमस (m n) वीममी
 (f) Decline the ordinals
 like बुद्ध m, फल n and दामी f.

§ 95 The declension of the numerals from एक to
 अट्ठारस is already given (§§ 25, 30, 34, 40, 49, 55). The
 numerals from एकून्वीसति to नवन्नवुति are declined in the
 singular number and feminine gender only, whatever be
 the gender of the substantive qualified. The case only

must agree, as चतुचत्ताब्धीसति ब्राह्मणा, तेतिसायं इधीसु, नवनवुतिया पलेहि etc. The ordinals are however treated as ordinary adjectives

§ 96 सत्त (hundred) and सहस्स (thousand) may either be used in the neuter gender, in the singular number agreeing only in case with the qualified substantive or as ordinary adjectives agreeing in all respects, e.g. सत्त, सत्ता इत्थियो, सत्तेन कहापणेहि or सत्तेहि कहापणेहि

For multiples of सत्त and सहस्स prefix the word indicating the multiplier and treat the compound as an adjective, as अट्ठसत्ता माणवका (boys, pupils), सत्तमहस्सानि सुत्तानि etc. सत्त n सहस्से n , and कोटि f (a crore), may also be used as the last members of उद्घातपूरिस compounds as इत्थिसत्त, कहापणसत्तेन, अट्ठ माणवकसत्तानि, सत्त सुत्तमहस्सानि etc. कोटि f (a crore) should be used like वीसति

§ 97 The numerals may also be prefixed to the qualified substantives forming Dvigu compounds, as पंच अंगानि (= पंचगानि) the five limbs, दस सीलानि = दससीलानि the ten commandments etc.

A noun in the Dvigu compound is sometimes treated as neuter singular. This species is called समाहारद्विगु, as पंचअंगानि समाहारो = पंचंगे n , दसअं सीलानि समाहारो = दससीलं. Similarly तिलोकं तिरतनं, चतुसच्च, पंचगव, नवसत्तं etc.

§ 98 (a) Multiplicative adverbs are formed by adding वत्तुं [कृत्व] to the numerals in the sense of so many times, e.g. द्विवत्तुं twice, सत्तवत्तुं hundred times etc. वत्तुं is not added to एक. The word for 'once' is सवदा or सकि. Mark सकि + ण्व = सकिदेव [°कृ] only once.

(b) Suffix था may be used after numerals in the sense of ways, times, fold etc. ण्वा once, दिथा in two, of two kinds, तिथा in three ways, of three kinds, in three parts or pieces etc.

(c) सो [श] is a distributive adverbial suffix, एकसो one by one, सत्तसो by hundreds, षट्ठसो in numbers

§ 69 (a) गुण *m n* (गुणा *f*) is an adjectival suffix used after numerals. Like other adjectives it can be used adverbially by the addition of म्, e.g. दसगुण tenfold त्रिगुण, धनुगुण etc.

(b) A person's age is expressed by using a Bahubhihi compound e.g. चत्वारि दस्सनि यस्म मो = चतुवस्सिको *m* four years old, चतुवस्सिकी *f* सत्तमासिको *m* seven months old सतयस्सिकी *f* hundred years old.

(c) मत्त [मात्र] is added in the sense of 'only' 'as many as' to numerals, turning them into adjectives, e.g. चतुमत्त सत्तिया only four khattiyas दसमत्तासु तारकासु in as many as ten stars, etc.

(d) Any number plus onehalf is expressed by prefixing अर्द्ध to the consecutive higher number —

अर्द्धोत्तर is twelve and a half अर्द्धोदास is 11½ अर्द्धसत्त is 99½

But द्वियर्द्ध अर्द्धतिय and अर्द्धद्वि respectively stand for 1½, 2½ and 3½. Compare the corresponding Indian terms

(e) A numeral is repeated to give it the distributive sense, as एकैक (each one), मासस्मि त्रिमासम् (30 each), दिवसा द्वेति, पञ्चपञ्च काट्ठासे कखा dividing into five parts each etc.

Compare Dr Bhandarkar's second book of Sanskrit, lesson 17, for the etymology of the numerals which has been avoided here for want of space.

WORDS महा

अमृमिसित्त [अमृ + अभिविक्त] *adj*
un crowned

रज कारय to rule the kingdom

रजाभिसेक [राज्याभिषेक] *m*
coronation

अनोत्तल *n* name of a lake

दह [द्वह] *m* a lake

काय *m* a carrying pole,
'pingo

अगम [अग्र] *f* chief

भुज *f* the with परि to enjoy,
to use

दाया (gerund of दाहि),
having lived

कुसिनारा *f*, विदिसा *f* names of towns

वेसाखपुण्णमा [वेसाखपौर्णिमा] the full moon day of the month Vaishākha

निव्वुत्त [निर्वृत] *p p* entered Nirvāna

पामोक्ख *adj* eminent, principal

गम with स + आ to assemble
त्रिपिटक *n* name of the Pāli canon

जातक *n* a birth story of Buddha

ली 4th *c* with नि to perch, to lie

अन्त *m* is added to some nouns without affecting their sense like क, सुत्तमेव सुत्त-तो

सयुत्तसह *m*, दीघनिकाय *m*, सुत्त निपात *m* names of books

वेरभय *m pl* enmity and fear
सम *caus* to pacify, to calm

ओरसपुत्तभाव [ओरसपुत्र°] *m* the position of a true son

अनर्थपदसंहित *adj* full of meaningless words

गाथापद *n* a word from a stanza

सेट्थो [श्रेय] *ind* better

सम 4th *c* with उप to be pacified, calmed

पुनप्पुन [पुन पुन] *ind* again and again

अह [अहन्] *n* a day

भव *m* existence (in different worlds)

वग्ग [वर्ग] *m* a volume, a part
जीविता ओ (वा) रापय to slay, to deprive of life

पद *n* the letter

अर्थ [अर्थ] *m* the meaning

निक्ख [निष्क] *m* a gold coin

आपणिक *m* a shopkeeper

गाहक [ग्रा°] *m* a customer

काम *m* a passion

दब्ब [दृढम्] *ind* firmly

अळ *m* a claw

A १ सन्ने दिवसे भगवा अद्दत्तेज्जसहि भिक्खुसत्तेहि सह राजगह पाविसि । २ असाको चत्तारि वस्सानि अनभिसित्तोऽव रज्ज करेसि, चतुष वस्सात्तं अच्चेन पद्दमे च वस्से रज्जाभिसेक पापुणि । ३ तदा तथागतस्स निव्याणतो द्विज वस्ससतान उपरि अट्टारसमं वस्स अहोसि । ४ असोकस्म अत्थाय अनोत्तदहत्तो अट्ठहि काजेहि सोळम पानायघटे दिवसे दिवसे देवता आहरन्ति । ५ द्व घटे अग्गमहेसिया अदासि चत्तारो च अत्तना परिभुजि । ६ भगवा चतुरासीति वस्सानि ट्ठवा कुसिनाराय वेसाखपुण्णमाय निव्वुत्तो । ७ तम्हि समये सत्त सत्तसहस्सानि पामोक्खभिक्खवो तथ समागमिस्सु । ८ त्रिपिटकस्मिं पञ्च जातरप्पतानि चतुचत्ताळीसा च जातकानि सन्ति ।

१ ण्हेरस्मि रस्से पञ्चासति पञ्चासति सत्तुणाऽनि चीयानिया रक्खेसु
सत्तुणसहस्रं तिलीयि ।

१० सत्तु मुत्तसहस्रानि यत्त मुत्तसत्तानि च ।

झासहि धेर सुत्तम्मा एसी मयुत्तसद्दहो ॥

११ वेरभयानि ससयते करोति नापत्त्य ओरम्मपुनभावं ।

अप्पेच-अनेकमते आनिमसे ददाति आणमिदं ॥

१२ सहस्समपि चे गाथा अत्थपदमहिता ।

एक गाथापदं सेरयां यं सुत्वा उपसम्मति ॥

१३ गुप्पं चे पुरिसो कथिरा, कथिरापेत्त पुनप्पुन ॥

१४ *Name and dissolve the compounds* — सत्ताहं, द्विरात्, विभवा, चतुदिसा, पञ्चिन्द्रियानि, चतुस्रतानि, सक्कम्मत्तेहि and दमयत्तानि

B 1 The doctor asked (आह) me, "Take this medicine for forty-two days" 2 I learned thirteen suttas of the Dighanikāya, three vaggas of the Suttanipāṭa and sixtyfive Jātakas under (सन्निवहे) my teacher 3 There are three vaggas in the Dighanikāya which contain (=in which are) thirty four suttas 4 The rich merchant had got eightyfour crores of wealth and ten thousand cows 5 Asoka returned to Pāṭaliputra and slew his ninety-nine brothers saving alive (खेत्वा) only one 6 Preach me the Doctrine, I shall know the letter and the meaning 7 The merchant sells seventyone horses for seventy thousand nikkhas 8 The shopkeeper measures the oil and ghee and sells them to the customers 9 (One) should know the four Truths, should perform (कर) merits and conquer one's passions 10 I shall catch (गह) you firmly by my claws and slay you

Express in Pāli in all the possible ways — For sixteen Lahāpaṇas (Instr.), Fourteen years old (in n.f.), Six hundred men Nineteen and a half, After fortyfive years Eightyfour cities, With ninetyfive ships, The twelfth day, Seventeen times, In twenty pieces

* Duration of time is denoted by the accusative case

LESSON XXI (एकवीसतिमो पाठो)

The Participles

§ 100 The participles are either verbal adjectives agreeing with the qualified nouns in gender, number and case, or indeclinables. Out of the former class we have already gone through the present participles (XVIII)

[The future participle, which is not common, is formed by inserting इस्स between the base and the termination अन्त or मान of the pres part e.g. पच + इस्स + अन्त = पचिस्सन्त who will be cooking, गच्छ + इस्स + अन्ती = गच्छिस्सन्ती who will be going, भविस्सन्त future etc.]

§ 101 The declinable past passive participle is more commonly called as the past participle. It is formed by adding त or इत to the root, but the Pāli past participles are all taken from the Sanskrit forms directly with modifications. The student must learn them from his reading of literature but a few are given here

(a) The roots of the 10th conj., causals, and a few polysyllabic roots form their p p s by suffixing इत, e.g. चुर-चोरित, stolen, हर (caus) हारापित caused to be carried, गरह-गरहित, तप (caus)-तापित आचित, कालित etc

(b) Past p s of roots ending in आ are irregular, as गा to sing गीत, ठा ठित, दा-दिन्न, पा पीत या-यात, वा to blow-वात, हा-हीन. Those of roots ending in इ or उ (short or long) are formed by adding त directly, as भू-भूत, इ-इत, सु सुत, चि-चित. Exception स्त्री स्त्रीण, wasted away

(c) In the case of some roots ending in स, छ and ज, the final consonants of the roots and the त together become ट्ठ, e.g. दिस-दिट्ठ, दुस-दुट्ठ, हस-हट्ठ, पुच्छ-पुट्ठ यज-यिट्ठ

(d) Some roots ending in म, न and र, drop their final letters before त, e.g. गम-गत, रम-रत, मन-मत, हन-हत, कर-कत,

मर-मृत Exceptions —सम-सन्न, कम-कन्त, विलस विलस्त, जग-जान, चर-चिण्ण, जर-जिण्ण

(e) Roots ending in द and प respectively form their pp by changing the द to ष and प to च e.g. छद-छष, निद-निष, छिद-छिष, गुप-गुष, मुप-मुष

The past participles are used as adjectives and are declined like बुद्ध *m*, पल्ल *n* and कम्पा *f* e.g. चारिता हारो a stolen necklace, जिण्ण पण्ण a withered leaf, साता पटिपदा the known path

§ 102 The potential passive participles are declinable in the same way as the above They are formed by adding तव्य, इतव्य, अनीय or य to the roots

(a) Roots of the 1st, 4th, 6th, 7th and 9th conjugations, हा (3rd c) and हु (3rd c) generally take इतव्य after their bases —पचितव्य fit to be cooked विग्नितव्य fit to be or about to be pierced, विपिनितव्य, छिन्धितव्य, गण्डितव्य (Fem 'तव्या)

तव्य is directly added after दा and after ण of the 10th c and ण or आपे of the causal, e.g. दातव्य, कथेतव्य But after भय and आपय add इतव्य as कथयितव्य So पयितव्य, पाचयि-तव्य पितव्य fit to be got cooked

These forms also must be picked up while reading

(b) अनीय (*f* अनीया) is a strong termination added directly to the roots, before which the penultimate short and the final vowel take their guna e.g. गमगमनाय (*f* गमनाया) fit to be gone to ऐदनीय, भयनीय, भोजनीय an eatable etc

(c) Sometimes य and rarely ल्य are added to roots to form the pot pass participles The य is added directly, as ज्ञा-क्यन्तु which is to be known वापेय, वद-क्यन्, क्लम-क्यन्, सिद्ध-भिक्ष, खाद-क्यन्, आ-आनेय etc

§ 103 The Infinitive of Purpose is indeclinable It is formed by adding तु to the root, before which the

root undergoes the same changes as before तव्य, as पचितु to cook (for the purpose of cooking), विग्नितु to pierce, विपितु कथेतु, कथयितु, हारापे-पयितु etc

[तवे and ताये are Vedic terminations of the infinitive सातवे, सौताये, दातवे etc They should be recognised]

§ 104 The Gerund (also called the Indeclinable Past Participle) is formed by adding खा to the root, before which the root undergoes the same changes as before तव्य, * ४ पचिखा having cooked, विग्नित्वा after piercing, विपित्वा, कथेत्वा, कथयित्वा, हारापे पयित्वा etc

(a) य optionally takes the place of खा, generally in cases where an upasagga is prefixed to the root, as उपपठित्वा or उपपठाय having attended अनुभवित्वा or अनुभूय; उपेत्या or उपेक्ष [उपेक्ष] having approached (from उप + ह), अभिभूय etc

[(b) खान and तून (from Vedic absolutive खाय) are obsolete terminations of the gerunds, especially used in poetry, सुखान, सातून from सु]

§ 105 Table of Participles

Geny	Root	Past p	Pet p p	Inf	Gerund
1	गम	गत	{ गन्तव्य गमनीय, गम्म	{ गन्तुं गन्तव्य गन्ताये	गन्ता गन्तवान
2	भम	Nil	Nil	Nil	Nil
2	इ	Nil	इतिव्य	इत्तु	{ इत्था इत्थान
3	दा	दत्त	{ दातव्य दत्त	{ दातुं दत्तवे	{ दात्ता दत्तवान
5	प + आर	पण	{ पणव्य पाणुजितव्य	{ पणुं पाणिजितुं	{ पाया म पाणुजित्वा-म
5	हि	हित	हिग्नितव्य	हिग्नितुं	हिग्नित्वा म
5	मु	मुत्त	{ मुजि सातव्य मगनीय	{ मुत्तुं मुजि सातव्य, साताये	{ मुत्ता-म मुजित्वा म
5	मक	Nil	{ मक्कुजितव्य, मक्क	मुक्कुजितुं	मक्कुजित्वा

8	कर	कन	{ कर्तव्य, कर्तव्य, { कर्तुं, कर्त्वा, कर्त्तव्य, करिष्यान्
8	तन	तत	{ तनितव्य, तन्तुं, तनितवान्
9	गह	गहित	{ गण्डि-गहेतव्य, { गण्डितुं, { गण्डितवान्, गहेतवान्
9	चि	चित	{ चिन्तितव्य, चिन्तितुं, चिन्तितवान्
9	जि	जित	{ जितव्य, जेतुं, जेतव्य, जितवान्

दु (5th c) and other roots of 9th c like धि

WORDS सह

उसुकार [इषु^१] *m* a maker of arrows [shoot
विद् *p p* of विध to pierce,
दिह [दृष्ट] *p p* of दिस to see
महातिरस *m* name of a man
चेतियग्न *n* (चेतिय a temple
अग्न a courtyard) the
courtyard of a temple
चन्द्रालोक [चन्द्रा^२] *m* moon-
light
वतियाभिमुख *adj* turned to
wards the temple
दा with पति to stand firmly
रचि *f* liking
रुम 1st c to be allowed
दा 3rd c to allow
अन्तेवासा [°सिद्] *m* a pupil
कालस्तेव *and* early
उपाहना [उपानह्] *f* a shoe,
a sandal
मुच with ओ to put off
दन्तकद *n* toothpick
देस [देश] *m* a place
उक्लाप *adj* dirty
मज्ज 1st c with सं to sweep

पटिसात [प्रतिश्रोतस्] *and*
against the current
वीथि *f* a road, a street
वर 1st c with आ to cover
महाजन *m* a large company
बु 5th c w परि to surround
आरब्ध [आरब्ध] *p p* of रभ
with आ to begin
सखजाह [सार्थ] *m* a caravan
तिण्ण *p p* of तीर to cross, to
swim
भण्ड [भाण्ड] *n* wares, goods
किच्छ [इच्छ] *n* a difficulty
पण्टव *m* name of a hill
विद् *caus* with पटि to inform
सम *adj* equal
लहा *ger* of रुम to get
विजित *p p* conquered
पहाय *ger* of हा with र to
abandon
पश्चिम [पश्चिम] *adj* western.
सरज *adj* dusty
यान *m* the wind
वा 4th c to blow,

धक 10th c to close
 घातपान m a window
 कोट्टक [कोट्ट] m a store house
 उपोसथ [उपवसथ] m a fast
 अय्य m voc s O sir
 मुच caus (मोचय) to release
 रहवासी (राष्ट्रवासिन्) m a resi-
 dent (of a nation)

पुड p p of पुस to feed
 असित, खादित p p eaten
 दुद्ध (दुग्ध) p p milked
 पहित p p of प + हि sent
 मिलाण (ग्लान) adj sick
 अरिच्छ p p [आ + छिद]
 wrested

A १ उसुकारेन कतेन सरेन मया विद्धो मिगो तावदेव जीवितं
 कल्पय पत्तो । २ य य अत्तनां कतं वा दिट्ठं वा सुतं वा सर्व्वं त आचरियस्स
 आरोचेत्तब्बं । ३ महातिस्सत्थेरो साय चेति यत्तणं गन्त्वा च्छालोकं दिस्वा
 चेति याभिमुखो हुत्वा पीत्तिं उप्पादेत्वा आकासे उप्पत्तिस्वा महाचेतिये पति
 हासि । ४ अहं अत्तनो रचिया विहारं वा गन्तुं धम्मं सोतुं दानं वा दातुं
 न लभामि । ५ इमस्स दारक्खस्स कयचिं गन्तुं मा देयं । ६ अन्तेवासिनां
 कालस्सेव उट्ठाय उपाहन्ता ओमुज्झित्वा आचरियस्स दन्तंरुद्धं दातव्वं, आस
 नञ्च पञ्जापेतव्वं । ७. सच्चे सो देसो उक्कलपो होति सम्मज्जितव्वं । ८ सच्चाहं
 अज्ज बुद्धो भवितुं सक्खिस्सामि अयं पाति पटिसोतं गच्छतु । ९ सेट्ठिनो
 पुत्तो वीथिं आवरित्वा मण्डपं कारापेत्वा महाननेन परिबुत्तो सुरं पातुं
 आरब्धो । १० सत्थवाहेहि अनेके मग्गा चिण्णा, बहुयो नदियो तिण्णा,
 नानादेसा दिट्ठा, अनेकानि मण्डानि कीलानि, अनेकानि च किच्छानि अनु
 भूतानि । ११ सा मुनि पिण्डाय चरित्वा नगरा निक्खम्म पण्डव उपगतोऽति
 दिस्वान दूतो आगन्त्वा रात्तिनो पटिवेदयि । १२ सेट्ठे समे सेविनव्वे सहाये
 अलब्धा रात्ताऽव विजितं रुद्धं पहाय एको चरे । १३ रज्जा अरुहरियं दिस्वा
 पुत्तो वन्दितो । १४ आदासो भूमियं पत्तिनो भिक्षो च । १५ पापका मित्ता
 न भजितव्वं, मिच्छा वाचा न वचनीया, मज्जं न पेय्यं, पाणातिपातो च
 न कातव्वो ॥

B (Use participles for the words in italics) 1 I shall
 not be allowed to renunciate by my parents 2 Whatever
 (य किञ्चि) is thought by the mind should be spoken out by
 the tongue (वाचा) 3 If the western dusty winds blow,
 the western windows should be closed 4 If the store

house be dirty, it should be swept 5 Charities should be given, commandments should be observed (रक्ष्य पो प प) and fast should be kept (वर पो प प) 6 The crane catching the fish, carrying it to the great lake, tearing it down and taking its life, ate it 7 Some boys went to a garden to steal fruit, but the gardener came and beat them 8 The boys said, "O sir, do not beat us, not a single fruit has been stolen by us" 9 It is not proper to insult a good man and not possible to insult a wicked man 10 They having approached the king prayed him to release the deer 11 So long as the peacock had not been seen (Loc abs) by the residents, the crow was fed by them 12 The grass is eaten and the water is drunk by the cows 13 The cows have been milked and sent to the pasture 14 The sick monks should attend upon one another 15 Our army has been wrested, our country conquered and my parents have been killed by you

LESSON XXII (तार्थासक्तिमो पाठो)

§ 106 Irregularities in Declension

(a) A few masculine nouns have irregular forms, which are noted below —

— Examination of the Nom. sing. of nouns
 on नन्तुम्हे
 दर

The noun गुरु (a parent, an elderly person) is गुरु, गुरुवो and गुरवो, and of जन्तु (a creature) is जन्तु, जन्तवो, जन्तुयो and जन्तुनो. Other

The noun भिक्षु has the irregular form भिक्षवे in the Voc Plural

The Voc Sing of कर्तु (a doer) is कर्ता or कर्त्ते, and that of सन्तु (a charioteer, doorkeeper) is सत्ता or सत्ते. These nouns are declined like मरु except in this case

(b) The feminine noun रत्ति has some irregular forms in addition to the regular ones —

Nom Acc Voc Plural रत्ती, रत्तियो, रत्थो, रत्त्थो

Inst Dat Abl Gen Sing रत्तिया, रत्था, रत्था

Loc Sing रत्तिया, रत्था, रत्था, रत्तिय, रत्थं, रत्थ and रत्तो

The irregular forms are from Sanskrit रत्ती is from the familiar रात्री. Decline रत्ति like भूमि. Similarly नदी, which is declined like दासी, has the following —

Nom Ac Voc Plural नदी नदियो, नजो [नद्य]

Inst Dat Abl Gen Sing नदिया, नजा [नद्या]

Loc Sing नदिया, नजा, नदिय, नज्जं [नद्याम्]

Similarly जाति (birth, caste) has जत्थो in addition to जातियो. जत्था in addition to जातिया and जत्थ to जातिय. Decline जाति otherwise like भूमि.

(c) The neuter noun कम्मे (karma, deeds) has a few irregular forms in the singular number, which are noted below —

Inst कम्मेन, कम्मना, कम्मुना [कर्मणा]

Dat Gen कम्मस्स, कम्मुनो [कर्मण]

Abl कम्मस्सा, कम्मम्हा, कम्मुना

Loc कम्मे, कम्मम्मि, कम्मम्हि, कम्मनि [कर्मणि]

§ 107 Some Obsolete Verbal Forms

से (Vedic) is often added to 1st person plural forms of verbs, e.g. द्वे मे गोणा महाराज येहि खेत्तं कसामसे, अकरम्हसे ते किञ्च य बल अहुवम्हसे

अरे (Vedic) is often substituted for अन्ति or अन्ते, e.g. नहि एते एतका एव दुदधम्मा भविस्सरे, सोतानं सवरं भूमि, पञ्जायेते पिथीयरे.

एमु is often substituted for एय्याम (Pot 1st Plu) e.g. कथं जानमु तं भव? वसेमु तव सन्तिके

These forms are confined to poetry and are rare in prose

The Sandhi

§ 108 The Pāli language is not very rigorous in the observance of the Sandhi. The final vowel of a word in a sentence is as often combined with the initial vowel of the following word in the sentence as not. When a vowel is followed by another, (a) the two combine with each other, (b) sometimes the first is dropped, or (c) sometimes the latter is dropped.

(a) In combination, if a vowel is followed by the same vowel, the same vowel lengthened is substituted for both together, न + अहोसि = नाहोसि, च + अपि = चापि, न + अयि = नायि (§ 6), अद्य + अस्स = अद्यस्स, च + आदाय = चादाय.

(b) Dropping of the first vowel is called पुनरोप e.g. अथ + एको = अथेको, तथ + एव = तथेव, एकेन + उपायेन = एकेनूप, अपि + एते = अपेते.

(c) Dropping of the second vowel is called परलोप e.g. इदानी + अस्स = इदानीस्स, को + असि = कोअसि, यो + इय = योअय. The sign s (अयमाह) representing the dropped vowel is optional. In Roman and Sinhalese characters a comma (,) is put for an aṅggha.

Initial अ preceded by ए or ओ of the preceding word is often dropped e.g. देवोअहि.

(d) इ in इति is dropped and the preceding vowel if short is made long, गच्छामाअति, नत्थाअति, माप्सति अ in अवि is dropped after a nigghāṭṭa, as अहंअपि or अहंअयि. Recognise the following irregular Sandhis —

सवे + अय = सवाय, सचाहं सो + अहं = स्वाह, स्वाह, स्वाय, मे + अहं = म्वाहं, र्वाहं, के + अस्स = कस्स etc.

§ 109 If इ, ई, उ, ऊ, ए and ओ are followed by dissimilar vowels, the former are changed respectively to य्, य्, व्, व्, अय् and अय्. But if the ए and ओ are substituted for Sanskrit ऐ, औ, they become आय् and आव्. If अ or अ

are followed by इ, ई, उ, ऊ, ए, or ओ, the resultant is ए, ए, आ, ओ, ए or आ respectively. This rule holds good in case when terminations or suffixes are added to substantives or verbs, when prefixes are prefixed to them, or when two or more substantives are compounded together. This rule has been dealt with already.

§ 110 इ and यि, उ and वु, ए and ये, ओ and यो are often interchanged, न इमस्स or न यिमस्स, मा एव or मा येव, उट्ठाति or वुट्ठाति, आरोपेति or वारोपेति.

§ 111 A niggahita followed by a consonant is optionally changed to the nasal of the class by which it is followed. When a niggahita is followed by य् or ह्, it is optionally changed to न्. Niggahita + य = न्य e.g. तं + यव = तं येव or तन्मव, तस्मि + येव = तस्मि येव or तस्मिन्नेव, मयुत or मन्नुत, अक्केन or अक्केन, अयं च or अयच्च, सेट्ठ or सण्ड; गंध or गन्ध, चंपक or चम्पक.

Suffixes

§ 112 Suffix अ is added to roots to form nouns. This suffix causes vuddhi of the vowel of the root पच-पाक* (cooking), भव-भाग* (division) युज-याग* (joining). The nouns thus formed are all masculine.

अक (fem इका) is added to roots to denote the doer of the action like कृ (§ 72) from roots कर, दा, सेव etc we get कारक, दायक, सचर (fem कारिका, दायिका, सेविका) etc.

अन (neuter) forms derivative nouns and adjectives पच पचन cooking, ठा-ठान a place, घुम-घूमन sounding घुध-जोधन angry. अ is often replaced by अना (f) as in सेवना, कारणा agony, torture, etc.

आयी [आयिन्] (fem आयिनी) forms active participles from past pass participles, भुज-भुजारी (f भुजायिनी) who has eaten गतायी etc. It shows possession like यत्त (§ 77) १९ मेधायी intelligent from मेधा.

* The change of चरम to चरम is acc to rule of Skt grammar.

इत forms adjectives from nouns, सुख-सुखित happy ;
दुःखित, तारकित starry etc

इत् (see § 44-45).

ऊ (see § 51).

अन्त and क (तद्धे) are often added to nouns without meaning—कम्ममेव कम्मन्तो, पुत्तो एव पुत्तको, नद्यो एव नद्यको etc

क is used also as a diminutive suffix बाल-बालक a little child, पोत-पोतक, fem बालिका, पौनिका तु *m n ची* f (see § 72)

तत् f, त, भाव *m*, य *n* form abstract nouns from adjectives and nouns, e.g. खुरता, बुद्धत्वं *n* गहितभाव *m* the state of having been taken मतत्वा *f*, मत्तत्वं *n*, मत्तभाव *m* the state of being dead, अलस-अलसत्वं *n* laziness, पण्डित-पण्डित्य *n*

This य often gives place to एव्य e.g. मत्स्य-मत्स्येव्य *n*, सपति-सापतेव्य *n* (one's own property), सुवि-सोविव्य *n*

तर and तम are added to adjectives to denote the comparative and superlative degree respectively सुचिन्तर *m n* purer, सुचितमा *f* purest, सुन्दरतरा *f*, पापतम *m n* most evil

तो [ति] is a suffix added to nouns in stead of a termination of the ablative case, (than, from) e.g. अरम्भना, चारागसितो (a long vowel is shortened before तो) मनुस्सतो etc

Other suffixes are not very common in Pāli, but the ready-made derivatives in Sanskrit are used in Pāli with modification (Lesson II), which can be easily recognised.

WORDS मद्

गृह्णानिक [पुरस्वानिक] *adj* in the place of the parents

महोष [महोष] *m* a great flood.

सुत्त *p p* of सप्त to sleep

आदाय *gerard of* दा with आ to take.

व्यासचमनस [व्यासचमनस] *adj*, with distracted mind

मर्त्यु [मर्त्यु] *m* Death

मिगराज [मि] *m* Lord of the beasts

असम्बन्ध(सद) *adj* unrestrained

पराधर्म *evil-minded*

पद् with उप to arrive at

वर *consl* with वि to take care of

स [स्व] *adj* one's own
 कोसलराजा *m* king of the
 Kosala country
 सुषुपुद्द *ind* wide awake
 बुध with प to be awakened,
 to be alert
 गोतमसावक [°आ°] *m* a pupil
 of Gotama
 दिवा *ind* by day
 बुद्धगत *adj* fixed upon the
 Buddha
 उपसम्पदा *f* acquisition
 परियोदपन *n* purification
 अतीव दुग्गत *adj* reduced to
 abject poverty
 काल कर to die
 सम्पत्ति *f* property
 खीण, नष्ट [नष्ट] *p p* lost
 अय्यका *f* grandmother

जीव *1st c* to be left (alive)
 जीविक कप्प to gain one's
 living
 भति [भृति] *f* hire
 पत्त *n*, पाति *f* a vessel, a pot
 गृहपति *m* the head of the
 houses
 मलमगहीत *adj* covered with
 dirt
 दीघरत्त *ind* for a long time
 निक्खित्त *p p* of नि + खिप, lain
 उपेक्खित्त *p p* neglected
 निरपकार *adj* useless
 भाजन *n* a pan
 नामगहणदिवस *m* naming day
 अपरभागे later on
 अनुपुब्बेन gradually
 वयप्पत्त [वय प्राप्त] *adj* who has
 come of age
 महाराज *m* His Majesty

A ये सन्ति गरुनो गरुडानिका वा आचरिया, तेसु विहारे
 आगच्छन्तेसु सव्वेहि, भिक्खवे, तुम्हेहि उट्ठितब्ब । २ “रथ योनेहि भो खत्ते
 रत्थमेव नज्जा पार गमिस्सामा” ऽति रात्ता आह । ३ यथा रत्तो महोघो
 सुत्त गाम आदाय गच्छति तथा व्यासत्तमनसे जन्नुयो मरुत्तु आदाय गच्छति ।
 ४ मिगराज, नमो त्यत्थु, अपि किञ्चि मस लभामसे ? । ५ बहवो असञ्जता
 पापधम्मा पापेहि कम्महि निरय उपपज्जेरे ।

६ न जच्चा वसलो होति, न जच्चा होति ब्राह्मणो ।

कम्मुना वसलो होति, कम्मुना होति ब्राह्मणो ॥

७ बालो अत्तनो कम्मन्ते न विचारेति, पण्डितो पन से कम्मनि रत्तो होति ।

८ कोऽसि त्व । दीघावुत्स रवाह कोसलरञ्जो पुत्तो, तज्जेव मारेतु अग्रागतो ।

९ सुषुपुद्द पडुज्जान्ति सदा गोतमसावका ।

येस दिवा च रत्ता च निच्च बुद्धगता सति ॥

१० सद्यपापस्माकरण । कुसलस्फुपसम्पदा ॥

सचित्तपरिपोदन । एत बुद्धान सामन ॥

Dissolve the following sandhis —(पूर्वलोप)—पञ्चिन्द्रिय, तीणिमानि, नो हेत, मातुपट्टान, समेतायस्मा, अभिभायतन, धन ममस्वि, सद्येव, असन्नेत्य, (परलोप) यस्मऽद्धानि, सञ्जाऽनि, छायाऽव, इतिऽपि, अस्ममणोऽमि, अकलञ्जुऽसि, आकासेऽव, चत्तारोऽमं, कथाऽव का, पातोऽव, (सन्धि) बुद्धानुस्सति, यानीध, मधूदक, विनेरितनयो, चन्दोदये, नोपेति, यथोदक, व्यास्रसि, अन्वहुमास, उदकोमि

B 1 Now (अथ) in that city (there) was a wealthy family reduced to abject poverty 2 All the sons and brothers in the family had died, and all its property had been lost 3 Only one girl and her grandmother were left, and those two gained their living by serving others for hire 4 There was indeed in the house the vessel of gold out of which the head of the house used to eat* in the days of its prosperity 5 But it was covered with dirt and had long lain neglected and unused among the pots and pans 6 And they did not even know that it was of gold 7 Once upon a time Bodhisatta was born in the womb of the chief queen of Brahmadatta 8 (They) made Padumakumara as his name on the naming day 9 Later on six brothers were born to him 10 Gradually they came of age and became companions of His Majesty

LESSON XXIII (त्रेयीमत्तिमो पाठो)

Compounds समासा

§ 112 Two or more words are often joined together and form a grammatical unit The case—endings or inflec-

* Habitual Past tense is expressed by using mere present tense

tions of the words except the last one are dropped, and the last word is regarded as the principal member (पद) of the compound (समास)

§ 113 *The Doanda* Two or more nouns joined by and (च) may be put together without the intermediate conjunction, the compound thus formed is called the द्वन्द्व or द्वन्द्व which is always plural and takes the gender of the final member, as—

दासी च दासा च इति = दासीदासा (m plu)

नरा च नारियो च इति = नरनारियो (f plu)

अम्या च लवुजानि च इति = अम्यलवुजानि (n plu) mangoes and labuja fruit

A समाहार द्वन्द्व involves a complex idea and is always neuter singular as—

दासी च दासा च तेषां समाहारो इति = दासीदास (n sing)

नरा च नारियो च तेषां समाहारो इति = नरनारि (n sing)

Similarly अम्यलवुजं, मुखनासिकं, जरामरण etc

§ 114 Two substantives (nouns or adjectives) in apposition to each other may form कम्मधारय compound It has two varieties —

(1) An adjective and its qualified noun, as उत्तमं अङ्गं इति = उत्तमङ्गं (n sing) the head

महन्तो पुरिसो इति = महापुरिसो (m sing)

महन्तियो नदियो इति = महान्नदियो (f plu)

नीलं उपपलं इति = नीलुपपलं (n sing) a blue lotus

(2) Two nouns or two adjectives in apposition, as—

बुद्धघोसा एव आचरियो इति = बुद्धघोसाचरियो

महाकस्सपो एव थेरो इति = महाकस्सपथेरो

गङ्गा एव नदी इति = गङ्गानदी

सानं च ते उष्णं च इति = सीतुष्णं (two adjectives connected

by च, not nouns) hot and cold

अन्धो च सो बधिरो च इति = अन्धबधिरो

Similarly मञ्चुराजा, मगधरुद्रं, पञ्चावलं, कनाकृतं etc. सूर्य चन्द्रो देव इति मुखचन्दो moon (in the form of) the face.

Similarly पञ्चामुरियो, मुगतमीहो, कामोघो etc.

वि दिगु is a variety of कम्मधारय for which see § 97.

§ 115. If two substantives are related to each other by some oblique (except the Nom. and Voc.) case, one in the oblique case is put first shorn of its case-ending and the other is suffixed to it to form a तत्पुत्रिम् [तत्पुत्रम्] compound, the gender and number of the whole compound are determined by the last member.

दुतिवातपुत्रिम् occurs when the preceding member accusatively depends on the last.

अरण्यं गतो इति = अरण्यगतो.

Similarly मुखपत्तो, धम्मनिस्सिता, रजाधिद्विती etc.

तत्तिवातपुत्रिम्—

मातरा सदिसो इति = मातुसदिमो.

Similarly बुद्धभासितं, विष्णुगर्हितो, जघन्या etc.

वनुधीनपुत्रिम्—

निवापाय तिष्ठ इति = निवापतिष्ठं grass for fodder.

Similarly मत्तमलं, सत्तदेव्यं, राजारहं etc.

पञ्चमीतपुत्रिम्—

मञ्जपाना विरति इति = मञ्जपानविरति

Similarly नगरनिग्नो, रक्तपतिष्ठो, चोरभयं etc.

छद्मोतपुत्रिम्—

रज्जो पुरिसो इति = राजपुरिसो a royal servant.

Similarly राजकप्पा, धञ्जतामि, नदीतीरं, नरत्तमो etc.

मत्तमीतपुत्रिम्—

अरण्ये वासो इति = अरण्यवासो.

Similarly अस्सनिपुणो, धम्मरतो, घरावायो etc.

कम्मधारय is practically पदमातपुत्रिम्. In rare cases the principal member of a तत्पुत्रिम् is placed first, as इवामं राजा इति = राजहंसो the swan.

§ 116 अलुत्तत्तप्पुरिस is a variety of the tappurisa compound in which the first member retains its case-ending, e g

पभं करोति इति = पभकरो the sun

अन्ते वसति इति = अन्तेवासी a pupil

Similarly पुच्छगमो, उरसिलोमा, कुनोजो, परस्सपदं etc

§ 117 उपपदत्तप्पुरिस is a variety of the tappurisa in which the last member is a verbal derivative which cannot be used independently except in the compound, e g

कुम्भ करोति इति = कुम्भकारो (कारो cannot be used independently, कुम्भकारको is कुम्भस्स कारका, छद्दीत)

ब्रह्मं चरति इति = ब्रह्मचारी a celibate

धम्म जानाति इति = धम्मञ्जू (see § 51)

उरेन गच्छति इति = उरगो a serpent

धनं ददाति इति = धनदो God Kuvera

अत्तस्मा जाता इति = अत्तना a daughter

नावायं तिष्ठति इति = नावद्ध stored in the boat

Similarly मयभू, लोहहितदो, कुलूपगो, अद्दगू, अण्डनो, पङ्कजं मारवि, पादपो, गोपो, आकासदो, कामददो etc

§ 118 When two or more substantives are compounded together to denote or describe *something else*, the compound is called बहुव्रीहि It is generally adjectival in its nature and consequently it agrees in gender, number and case with the qualified noun An adjective and a noun are compounded to describe another noun —

छिन्ना हथो यस्य सो = छिन्नहथो whose hand is cut (पुरिसो a man etc) Similarly अङ्गमो, नीलनेना etc

लोहितेन मङ्गितं (तप्पुरिस) मुग्गे यस्य सा = लोहितमङ्गितामुग्गे (सादो) Tem यस्मा म्मा मुग्गा (सीही)

Two nouns in apposition describe a third object :

पञ्जा एव बलं यस्स सो = पञ्जाबलो (भिक्षु).

सीलं एव धनं यस्सा सा = सीलधना (इत्थी).

Two nouns connected by an oblique case denoting a third object :

दण्डो हत्थे यस्य सो = दण्डहत्थो (मनुस्सो)

उपलं हत्थे यस्मा सा = उपलहत्था (इत्थी).

(a) If the last member of a masculine or neuter बहुव्रीहि compound ends in इ, ई, उ, or ऊ, the letter क is often added to it. e. g. बहुयो नदियो यस्मि सो = बहुनदिको (देवो). Similarly बहुकलुको (आवायो), वामनकधानुको (of a stunted nature इत्थी), नानाहस्सिकं (वनं) etc

§119. When a term connecting the different members of a कम्मधारय or तत्पुलिस compound is dropped, it is called a सञ्ज्ञिमपदलोपी compound e. g.

गन्धेन भिरिसत्तं तेळं इति = गन्धतेलं oil mixed with scents.

षिट्ठिया उगगतो पामाणो = षिट्ठिपासाणो a rock rising above the level.

§120. When the first member of a compound is an indeclinable and the second a noun, and the whole compound an adverb, it is called an अव्ययीभाव compound. It is in some oblique case according to the meaning, in the singular number and is not declinable. Its solution is arbitrary, as.

रयस्स पच्छा = अनुरथे after a chariot.

जीवे अनतिक्कम्म or याव जीवो ताव = यावजीव as long as life (lasts).

यथा कम्मं तथा or कम्मं अनतिक्कम्म = यथाकम्मं according to deeds.

अहं अहं = पच्चह every day.

Similarly अनुवात, पटिवातं, पटिदिन, पतिवस्स, उपगङ्गं (गगाव समीप), अन्तोपासाद, अनुवस्स (वस्से वस्से), तिरोपव्वत (पव्वतस्स तिरा), पटिसोतं etc

§ 121 Sometimes the first members of compounds are prefixes, which have to be expanded in their solutions, as अ (before consonants) not, अन् (before vowels) not, कु bad, दुर् bad, difficult, सु or सन् good, वि separate, नि without, स with, etc

कुच्छितो पुत्ता इति कुपुत्तो (क धा a bad son) कुच्छितो पुत्तो यस्स सो = कुपुत्तो (य व्वी who has a bad son, / कुपुत्ता)

दुग्गतो or दुद्धो जनो इति = दुज्जनना (क धा bad people) दुद्धो जनो यस्मि सो = दुज्जनो (य व्वी where the people are bad)

सोभनो जनो = सुजनो सज्जनो वा

विगतो departed रागो passion यस्म सो विरागो (मुनि)

न मनुस्सो इति = अमनुस्सो A not-man (demon)

न मनुस्सो एत्थ इति अमनुस्सो uninhabited

निगगतं lost धनं यस्सा सा निद्वना / poor

पत्तापतिया सह वत्तति इति = सपत्तापतिको with his wife (सह बहुव्रीहि)

निगगतो or नत्थि आहारो यस्म सो निराहारो or अनाहारो who has received no food

§ 122 (a) If the first member of a compound ends in a long vowel, it is made short, this shortening is optional in the case of आ e ḡ

नदी + मज्झो = नदिमज्झो, सध्यञ्जु + पुरिसो = सध्यञ्जुपुरिसो, पञ्जा + धनो = पञ्जाधनो or पञ्जधनो Similarly गरहणात्तं, परिसमज्झो, दासिदाम्मा, जम्बुफलानि etc

(b) Two or more compounds are often compounded to form a complex compound. In such cases, take each component compound as a separate member and dissolve it, as—

मरणमयतजितो (मिगो). मरणा भयं=मरणभयं तेन तजितोऽति.

दारुदकतेलतण्डुलादीनि. दारु च उदकं च तेलं च तण्डुला च दारुदक-
तेलतण्डुला. ते आदयो (chief) येन तानि इति.

A. Name and dissolve the following compounds :—

पुतपीतरो	घृततेलमधुकाणित्वादीनि (वायुनि)
प्राज्ञागहपनिका	अदिहपुन्यमरणा (इत्थी)
सरकन्तारं	नरेममो
अज्ञाररासि	महापञ्चो
सामिपादा	पुचसिनेहं (हृदयं)
नीलरंसि	अन्तोरीधियं
अनाविलं	कण्ठमण्डपदं (दासी)
मुपदुवपानि	मुनिसीहो
सुखदुक्खं	गुणधनं
गङ्गानीरवासी	कदर्प
सकम्पको (प्राज्ञो)	अनीतिलदं (धनं)
नित्तण्हो (खुदो)	वज्रोमुकामो
लद्धामयो-या-यं	मरापरहं
सुचिपरिवारो (सेट्टो)	अधीगणं
अपरिभुत्तपहंको	उपरिपद्वतं
पुवम्पो-या-यं	बहिगामा
किमीलो (पुरिमो)	पच्छामत्तं
सगाय्या (इत्थि)	बहुकुमारिकं (कुलं)
पहतभक्खो (पुरिसो)	रथकारो
विरुद्धमुलसन्तानो (रक्खो)	दित्तो (नरो)
दारुहत्थी	विष्णुपसलो (धम्मो)
अतिथहलोहकपोलं (मुखं)	हेट्ठमदि
पञ्चइत्थिसतानि	अमत्तम्पदो
अगमहेसिहानं	सुतिन्परो
लद्धपसम्पदो (समणो)	रणजहो
	सरसितं

B Express in Pali using compounds —

1	The river Ganges	19	Gods Gandhabbas
2	Hand and foot		demons men and
3	The deed done by		others
	Rāma	20	The three jewels
4	Eight directions	21	(One) who has much
5	The king's happiness		wealth
6	Honey and wood	22	(Oil) into which much
7	All the elephants		wine is put
8	The king seated in a	23	Of whom the chief
	chariot		(आदि) was Kassapa
9	A long beard	24	At the root of the
10	According to the Law		varana tree
	(doctrine)	25	Birth old age and
11	The lion killed in the		death
	wood	26	Fit to be given to the
12	Fear of death		Buddha
13	Thieves brought by	27	Desirous of speaking
	the minister	28	The assembly of the
14	A father's word		nuns
15	Happiness and suffer	29	Surrounded by the
	ing		flock of birds
16	The jackal which was	30	Walking in the forest
	firmly held	31	Endowed with cha
17	A man whose hand has		racter and conduct
	been cut by a thief	32	Mounted on a gold
18	Horses and elephants		chariot

PĀLI-ENGLISH GLOSSARY

N B Substantives ending in अ form their feminine by changing अ to आ, those in वन्त (मन्त) by changing वन्त (मन्त) to वतो or वन्ती (मती or मन्ती) For abbreviations consult any English Dictionary

अ (= अन् before vowels)

a negative prefix अकृतञ्जु [°कृतञ्जु] *m f n* ungrateful, अकुब्ध [°कु°] *m f n* not angry अदिज्ञ [अदत्त] *n* what is not given i. e. theft अचम्मचरण *n* not acting piously अनर्थपदे सहित *m f n* full of meaningless words अनल्पक [°ल्पक] *m f n* not a little अननिसित [°निसित] *m f n* not crowned अपरिमाण *m f n* infinite अपारत [°पारत°] *m f n* thrown open अपुञ्ज [°पुञ्ज] *n* demerit अप्यमाद [अप्र°] *m* wariness अमस्मिन्न *m f n* not besmeared अमृत [अमृत] *n* the immortal state, Nibbāna असत्त [°सत्त] *n* an untruth असुवि [°सु°] *n* an impurity

अस्त्र [°स्त्र] *m* a die

अक्षि, अक्षि [°क्षि] *n* an eye

अग [°ग] *n* the end *m f* a chief

अग्नि [°ग्नि] *m* fire

अग्निस्तम्भ [°स्तम्भ] *m* a column of fire

अङ्ग *n* a limb

अङ्गण *n* a courtyard

अपत्य [°त्य°] *m* death, lapse

अपत्येन after the death or lapse

अग्नि [°ग्नि] *f n* a flame

अच्छरा [अप्सरस्] *f* a nymph

अच्छरिय [आश्चर्य] *n* wonder

अज्जा *f* a shegoat, sheep

अजातसत्तु [°जातु] *m* name of a king

अज्ज [अज्ज] *ind* to-day

अज्ज [अज्ज] *10th c* to earn

अज्जव [अज्जव] *n* straightforwardness

अज्जासय [अज्जासय] *m* intention, opinion

अन्य [अन्य] *m f n* another, other

अञ्जमञ्ज <i>ind</i> with one an other	अन <i>n</i> suffix to form nouns from roots
अञ्जतर <i>m f n</i> a certain	अनाथपिण्डिक <i>m</i> name of a man
अञ्जानु [आज्ञानु] <i>m</i> one who knows	अनीय <i>m f n</i> suffix of <i>pot</i> pass participle
अट् [अष्ट] <i>m f n</i> eight Hence अट्ठाद-रस् (१८) अट्ठवीसति (२८) etc	अनु (=अन् before vowels except उ) <i>prefix</i> after, according to अनुपुञ्चेन <i>gradually</i> अनुरूपेण <i>according to</i>
अट्ठि [अस्थि] <i>n</i> a bone	अन्त <i>is added to some nouns without affecting their sense as</i> सुत्तमेव सुत्तन्तो
अड्ढ <i>m f n</i> half, <i>prefix</i> less by half, अड्ढतिय 2½, अड्ढुड्ढ 3½	अन्त <i>m</i> end
अति <i>prefix</i> (changed to अच् before vowels) beyond, excessively	अन्तरहित [अन्तर्हित] <i>m f n</i> concealed
अतिरेक <i>m f n</i> superfluous	अन्तराय <i>m</i> an obstacle
अतिविय <i>ind</i> very much	अन्तरे, अन्तो <i>ind</i> in, among within अन्तोघर <i>in the interior of the house</i>
अत्त [आत्मन्] <i>m</i> self, soul	अन्तैयसिक <i>m</i> a pupil an apprentice
अत्तमन <i>m f n</i> satisfied	अन्ध <i>m f n</i> blind
अत्थ [अर्थ] <i>m</i> use, requirement, profit, gain, advantage, meaning, sense, aim, reason, wealth, thing, matter	अन्न <i>n</i> food
अथ गम [अन्त गम्] to set (as the sun)	अप <i>prefix</i> away
अथ <i>ind</i> now, while	अपराध <i>m</i> a fault
अद्द [अध्यन्] <i>m</i> a road	अपारत्त <i>m f n</i> opened
अद्दा <i>ind</i> certainly.	अपि (often contracted to पि or अपि) <i>ind</i> also, too, even
अधम <i>m f n</i> mean, low	अप्यक्क [अल्प] <i>m f n</i> little, small
अधि <i>prefix</i> over, above, upon	अभ्यन्तर [अभ्यन्] <i>m</i> inside
अधिक <i>m f n</i> more	
अधा <i>ind</i> below, under	

अभि *pref* towards अभिमुख
with one's face towards
अभिभू *m* a conqueror
अभिवादेया *ger* of *caus* अभि
+ चद having saluted
अभिसिक्त [°पित्त] *m f n*
crowned

अमु *m f n* this
अम्य [आम्र] *m* a mango
अम्रिल [अम्ल] *m f n* sour
अम्ह [अस्मद्] *m f n* the first
personal pronoun
अय *n* iron, death
अय *m f* this
अय्य [आर्य] *m* a respectable
man

अरञ्ज [°ण्य] *n* a forest
अरह [अर्ह] *1st c* to deserve
अरहन्त *m* a person in the
fourth stage of sanctifi-
cation, an Arahāt.
अरिय [आर्य] *m* a noble per-
son, *m f n* noble
अरियसच्च *n* a Noble truth
अरु *n* wound
अलं *ind* enough, enough of
अव ओ *pref* down (opposed
to उद्)
अस *2nd c* to be, *9th c* to
eat
असनि [अशनि] *m* thunder-
bolt
असि *m* a sword
असीति [अशीति] *f* eighty

असोकाराम *m* the garden of
King Asoka
अस्मा [अश्मन्] *m* a stone
अस्त [अश्व] *m* a horse
अस्मसाला *f* a stable
अस्मू [अश्रु] *n* a tear
अह [अहद्] *n* a day
अहि *m* a serpent
अहिकुल *n* a family of snakes
अळ *m* a claw
आ (changed to अ before
conjunct consonants) *ind*
near to, towards, until
आकिण्ण [आकिणं] *m f n* full
आगत *m f n* come, arrived
आचरिय [आचार्य] *m* a teacher
आचार *m* behaviour
आनुम *m* self, soul
आदास [आदश] *m* a mirror,
a glass
आनन्द *m* name of a man
अनिसंस [°शेय] *m* an advan-
tage
आनीत *m f n* brought
आनुभाव *m* prowess
आप *5th c* व प to reach, get,
व स + प to reach, obtain
आपणिक *m* a shopkeeper
आभत *m f n* brought
आयु [आयुस्] *n* age, life
आरम्भ [°भ्य] *ind* with re-
ference to
आरम्भ *m* a deed, an action,
karma

आलपन <i>n</i> the vocative case	इस 1st <i>c</i> to search, <i>w</i> परि to go searching, 10th <i>c</i> with <i>प</i> to send
आलेप <i>m</i> an ointment	इसि [ऋषि] <i>m</i> a sage
आलोक <i>m</i> light	इस्सर [ईश्वर] <i>m</i> the lord
आवाट <i>m</i> pit	इह <i>ind</i> here
आवाह <i>m</i> the marriage (of a son)	उ (=उद् bef vowels) <i>pref</i> up, उष्यतति jumps up
आस 1st <i>c</i> <i>w</i> से to associate	उक्लाप <i>m f n</i> dirty
आसाब्ध [आषाढ] <i>m</i> name of a month	उगमन [उद्ग] <i>n</i> the rising
इक्ष्व 1st <i>c</i> <i>w</i> अप to neglect, <i>w</i> परि to examine	उच्छु [इक्षु] <i>m</i> sugarcane
इच्छ 1st <i>c</i> to wish for, <i>w</i> से + पटि to consent	उज्जु [ऊ] <i>m f n</i> straight
इतर <i>m f n</i> the other	उष्ण [णि] <i>m f n</i> hot
इति (usually shortened to स्ति and to इच्छ before vowels except इ) thus, in this manner	उतु [ऊ] <i>m</i> a season
इतोनिदान <i>m f n</i> arising from this cause	उदपान <i>n</i> a well
इतर <i>m f n</i> hasty	उदुम्बर <i>m</i> the fig tree
इत्थि एत्थी [एत्थी] <i>f</i> a woman, lady, wife	उदेन [उदयन] <i>m</i> name of a king
इदानी [इदानीम्] <i>ind</i> now	उद्दिस्स [इत्थि] <i>ind</i> with reference to
इदं <i>m f n</i> this	उद्धे [ऊर्ध्वम्] <i>ind</i> upwards
इदि [ऋदि] <i>f</i> glory, prosperity, supernatural power	उद्धन <i>n</i> an oven
इध <i>ind</i> here	उप <i>pre</i> near, nearly उपसंक्रमिस्वा <i>gerund</i> having approached, उपराज <i>m</i> a viceroys of उप + से + राज
इध 4th <i>c</i> to flourish, <i>w</i> से to flourish	उपरि <i>ind</i> above
इध <i>ind</i> like, as if	उपमाग [उप] <i>m</i> a prefix
	उपसम्पदा <i>f</i> ordination
	उपाय <i>m</i> remedy, means
	उपासकत्त <i>n</i> lay devoteeship
	उपासक <i>m</i> a lay devotee,
	उपासिका <i>f</i> a female lay devotee

- उपाङ्ग *f.* a sandal, a shoe
 उपोसथ *m* a fast, fasting day
 उभो [उभौ] *m f n* both
 उम्माद [उन्माद] *m* madness
 उम्मार *m* a threshold
 उत्थान [उत्था°] *n.* a garden
 उर *n* breast
 उत्तम [वृष°] *m* an ox
 उतु [इषु] *m* an arrow; उतु कार *m* an arrow-maker
 एक *m f n* one, single, certain, some hence एकादस (११) एकतिमा (३१) etc, एकून less by one, as in एकूनवीस (१९) etc एकैक *m f n* one by one
 एकच्च *m f n* some
 एत *m f n* this, that
 एतक *m f n* so much, so many
 एत्थ *ind* here
 एव *ind* only, same, just
 एवे *ind* thus, एवेस्स *m f n* of this kind
 एत्थक [एत्थक] *m* a ram
 ओ *pref* (contraction of अव *q v*)
 ओक्कास [अवकाश] *m* space, time
 ओव *n* valour
 ओर *ind* on this side, ओरि *m f n* hither
 ओरसपुत्तभाव [ओमपुत्र°] *m.* the position of true son
 ओसथ [औषध] *n* medicine, a herb
 क *suffix* (added often to nouns without affecting their meaning)
 क *m f n* who? which?
 कक्क [कर्क°] *m* a crab
 कङ्कमा [काङ्क्षा] *f* desire
 कस्सि [कस्सिदु] *ind* I hope
 कस्स *m* a tortoise
 कम्मा [कम्मा] *f* a daughter, girl
 कटु *m f n* bitter
 कट [काष्ठ] *n* a stick, wood
 कण्ठक *m* thorn
 कण्ह [कृष्ण] *m f n* black
 कत्त [कृत] *m f n* done, committed, obligations
 कत्तम, कत्तर *m f n* which (out of a number)?
 कत्तु [कर्तु] *m* a doer
 कथ *IOth c* to tell
 कथा *f* a story
 कन्ति [का°] *f* brightness, beauty
 कपि *m* monkey
 कप्प [कल्प] *m* an age, a cycle of time
 कप्प *IOth c* to make
 कव्व [काव्य] *n* a poem

कम 1st c w अति (अतिव्य०) to pass away, w उप + मी to approach, w नि (निक्खम) to start, w ग to pass away, w यरा (वरक्क) to strive, to exert oneself	कारण n a reason, fact punishment
कम्म [कर्म] n deeds, action, business	काल m time कलं कर to die
कम्मास [कल्मास] m f n spot ted	कालकत m f n dead काल स्मेव ind early
कर 8th c to do, caus करिस्स to construct, build w वि + भा (व्याकर) to explain Ger कखा, करिखा	कास 1st c with य to shine कासाय [कापाय] m f n yellow
केशु f an elephantess	कासु f a pit
क्वह m a quarrel dispute	किन्नर m a servant
क्वलय m a gram	किर 6th c w आ to scatter
क्वण m f n benevolent, beneficial	किलम्मे m a mat ३५
कवि m a poet	किलम 1st c to be tired
कस 1st c to plough Ger कसिखा	किलन्त [क्कान्त] m f n tired exhausted
क्वस्मा ind why?	किलिस् [किलिस्] 1st c with स to be soiled
कस्सक [क्वै] m a farmer	किलेस् [क्वैस्] m torture sin
क्वहपणसत्त [क्वहपणसत्त] n a hundred kahapana coins	कि ind what is the use of? कि उ why? कि उ की what ho?
काक m काकी f a crow	की 9th c to buy w वि (विकि) to sell
वान m a carrying pole, pingo	कीळ 1st c to play
कातु inf of कर to do	कीळा [क्वीळा] f frivolity
काम m a sensual pleasure, a passion	कु pref (used only in com pounds) bad
काय m the body	कुच्छि [क्वि] f n belly, womb
	कुटि f a cottage
	कुतो ind whence?
	कुथ 4th c to get angry
	कुप 4th c to get angry
	कुप्प (optional base of कर) to do
	कुमार m a boy, a prince
	कुम्भ [कुम्भ] m a turtle

वृक्ष [°रक्ष] *m* a deer
 कुल *n* a family, कुलपुत्र *m* a gentleman, कुलवन्त *m f n* born in a good family
 कुम्भिनारा *name of a town*
 कुम्भ [कुम्भ] *1st c w p* to call, caus (पक्खोसापय) to send for
 केलि [केलि] *f* an amusement, sport केलिगण्डह *n* a playground
 कोकालिक *m* name of a monk
 कौकिल *m* a cuckoo
 कोटि *f* the end, a crore
 कोट्टक [°छ] *m* a storehouse
 कोप [को°] *m* anger
 कोसम्भी [कोशा°] *f* name of a town
 क्वरत्तु *suffix* added to numerals to imply frequency (so many "times")
 खण्ड [°ज] *m* a sword
 खण *1st c* to dig
 खण [क्ष°] *m* a moment, खणे every moment
 खत्तिय [क्षत्रि] *m* a kshatriya
 खन्ति [क्षान्ति] *f* forgiveness
 खन्ध [स्कन्ध] *m* the shoulder, a part
 खम *1st c* to pardon, [क्षम] *m f n* capable, patient
 खमा [क्ष°] *f* forgiveness
 खल *m* a villain

खलित [स्व°] *n* a mistake
 खाद *1st c* to eat.
 क्षिप [क्षिप्] *6th c* to throw, w, उर lift up w नि to place, w प to throw, w से to close, to shorten
 क्षिप्य [क्षिप्रम्] *ind* quickly, at once
 क्षीण [क्षी] *m f n* exhausted
 क्षीर [क्षीर] *n* milk
 क्षुद्र [क्षुद्र] *n* a mean act
 खेमा [क्षे°] *f* name of a nun
 खो [खलु] *ind* verily
 ग *m f n* suffix (added to nouns to form other nouns in the sense of 'going e.g. उरग, निरगग etc.)
 गङ्गा *f* the river Ganges
 गण *10th c* to count
 गति *f* motion, gut
 गन्ध *10th c* to wreath
 गद्गम *m* an ass
 गन्ध *m* a perfume, an unguent
 गन्धर्व [र्व] *m* a heavenly singer
 गम [गच्छ] *1st c* to go, w अधि to go over, acquire, grasp, w आ to come, causal (भागमय) to wait for w पति + आ to return, w निर् to go away, w से + आ to assemble, inf गन्तु + अनि overcome

गरह *1st c.* to censure.
 गरु *m.* a teacher, elderly person.
 गह *9th c.* to take, catch, hold.
 गह [गृ°] *n.* a house; गहद [स्थ] गहपति *w.* a gentleman, a householder.
 गा *4th c.* to sing.
 गाथा *f.* stanza; गाथापद *n.* a word from a stanza.
 गाम [ग्राम°] *m.* a village.
 गरव [गौर°] *m.* respect.
 गावी *f.* a cow.
 गाहक [ग्राम°] a customer.
 गिलान [ग्लाम°] *m. f. n.* ill, sick.
 गीघा [ग्री°] *f.* the neck.
 गुण *m.* a virtue, a merit; *m. f. n.* suffix signifying 'times' as पञ्चगुणो five-fold; गुणवन्त *m. n.* virtuous.
 गुल [गुल°] *m.* a ball.
 गुह [गुह°] *n.* a secret.
 गेय [गेय°] *n.* a song.
 गेह *n.* a house.
 गो *m.*, गोण *m.* bull, an ox.
 गोतम [गौ°] *m.* name of a man.
 गोमय *m.* cowdung.
 घट *m.* a pot.
 घत [घृत] *n.* ghee.
 घर *1st c.* *w.* प to trickle.
 घर [गृह] *n.* a house; घावास *m.* household life.

च *ind.* and
 चक्र [चक्र°] *n.* wheel.
 चक्रवर्ती *m.* [चक्रवर्तिन्] a sovereign.
 चक्षी *m. n.* possessed of eyes.
 चक्षु [चक्षुस्] *n.* the eye.
 चतु [चतुर so bef. vowels] *m. f. n.* four; चतुर्थ *m. f. n.* fourth; चतुर्थी *f.* the fourth, the Dative case; चतुदस (१४), चतुर्वसति (२४) etc. चतुष्पद [चतुष्प°] *m.* a beast, a quadruped; चतुर्दिसा *f.* the four sides.
 चत्ताळीमत्ति.ळीसा *f.* fortyfour.
 चन्द [चन्द्र°] *m.* the moon; चन्दालोक *m.* moonlight.
 चर *1st c.* to walk; *w.* वि to wonder; *w.* सं + उद् + आ to address, to practise; *w.* वि *10th c.* to take care of.
 चाग [चाग°] *m.* charity, चागवन्त *m. f. n.* charitable.
 चि [चिद् so bef. vowels] *indefinite suffix* added to interrogative pronouns.
 चि *5th c.* to collect; *10th c.* with अप to worship.
 चित्त *n.* the mind.
 चिन्त *10th c.* to think, to be anxious.

विर *ind* for a long time
 धीवर *m* a robe
 चुन [च्यु^०] *m f n* degraded
 चुदस *m f n* fourteen
 चुय 7th *c* to kiss
 चु 10th *c* to steal
 चे *ind* if
 चेत *n* the mind
 चेतिय [चैथ्य] *n* a temple,
 चेतियङ्गण *n* the courtyard
 of a temple चेतियभिमुख
m f n turned towards
 the temple
 चोदस same as चुदस, *q v*
 चोर *m* a thief
 चोळपट [चोल^०] *m* a piece of
 cloth, a rag
 छ [चङ्] (changed to छल्
 before vowels) six, छट्.
 छहस *m f n* sixth, छही^f
 sixth, the Genitive case,
 छवीसति (२६), छसीति, छ-
 सीति (८६) etc
 छट् [छट्] 10th *c* to leave
 छण [क्ष^०] *m* a festival
 छत्त [क्ष] *n* an umbrella
 छट् 10th *c w* आ to cover
 छमा [क्ष^०] *f* the earth
 छवि *f* the skin, complexion
 छिद् 7th *c* to cut *w उप*
pass to cease
 छुद् [क्षुच्य] *m f n* agitated
 छेतु [क्षु] *m* a hewer

ज *m f n* suffix, born of
 जग्ग 1st *c w* पटि to nourish.
 जनक *m* a father
 जनपद *m* the country, vil-
 lages
 जम्बु *n* a roseapple, जम्बुदीप
 [जम्बु] *m* India
 जम्बू *f* the roseapple tree
 जम्म [जाल्म] *m* a rogue
 जल *n* water
 जल [जल्] 1st *c w* प to
 blaze
 जात *m f n* born, grown,
 produced
 जातक *n* a birthstory of
 Buddha
 जानि *f* birth, जातिसपत्त *m*
f n endowed with high
 birth
 जानु *n* knee
 जि 1st and 9th *c* to conquer,
 1st *c w* परा to defeat
 जिया [ज्या] *f* the string of a
 bow
 जिर [जीयति] to grow old,
 decay
 जिह्वा *f* the tongue
 जाव 1st *c* to live
 जीविक कप्प to earn one's
 livelihood
 जीवितस्वयं पापय, जीविता ओ.
 (हो)रोपय to destroy the
 life of, to deprive of life

जुति [यु^०] *f* splendour

Hence जुनिमन्त *m f n*
full of splendour

जेतु [ज^०] *m n* a conqueror

हा ४th *c* to contemplate

ज्ञान [ध्यान] *n* meditation,
trance

या (ज्ञा) ९th *c* to know, *w* *प*
to know, *caus* (पन्नापय)
to arrange (as seats)

याण [ज्ञान] *n* knowledge,
याणी *m n* possessed of
knowledge

जातज जाति [जा^०] *m* a re-
lative, kinsman

जानु [जानु] *m n* one who
knows

जाय [न्या^०] *m* justice

ठा [स्था] (निष्ठ) to stand, *w* *उ*
to get up *w* उप to serve
w पनि to stand firmly,
causal ठपय to keep,
gerund ठया having lived

ठा [स्था^०] *n* a place

दम [दं] 1st *c* to bite

त [तद्] *m f n* the 3rd
personal pron the ter-
mination of the past
participle तद्गिक *m f n*
fit for that like that

तच्च [च्य] *n* the truth

तच्छक [क्ष] *m* a carpenter

तग्हा [तृष्णा] *f* thirst, greed,
craving तग्हाय *denom* to
crave

ततिय [तृतीय] *m f n* third
ततिया *f* the Instrumental
case

तथ [त्र] *ind* there

तथा *ind* in that manner

तथागत *m* the Buddha

तदा *ind* then

तन ८th *c* to expand

तप *n* penance

तप *causal* तापय to *ver*

तप्प 1st *c* & 10th *c* *w* मं to
entertain

तच्च *m f n* (termination of
the Pot pass participle)

तर 1st *c* to cross, with उ to
ascend

तर *m* a tree

तरण *m f n* young

तथे same as तु व

तळाक [तडाग] *m* a lake

ता *f* (termination to form
abstract nouns from ad-
jectives)

तान १०८ ३ (a term of ad-
dress for males)

तारण *m* a hermit

ताय same as तु व

तार to cross

तारगण *m* a cluster of
palms

तान् [तायद्] *ind* so long, the
while तायदेव at once

ति [त्रि] *m f n* three Hence
तेरस (१३), तेयीया (२३) etc

निग [वृ] *n* grass

निष्ण *m f n* crossed, swum

निल *m n* sesamum

निसति तिसा *f* [अग्रान्] thirty

तीर *n* bank

तुष्टि [ष्टि] *f* joy, satisfaction

तुष्ट 6th *c* to torture

तुम्ह [तुम्हद्] *m f n* the 2nd
personal pronoun

तु *ind* (termination of the
infinitive of purpose) to

तु *ind* but

तून् same as त्वा *q v*

तेज *n* lustre

तेरस तेजस *s v* ति

तेल [ते] *n* oil

त्रिपिटक *n* name of the Pali
canon

त्वा, त्वान् *ind* (termination
of the gerund)

धक 10th *c* to close

धाम [धामन्] *n* strength

धूव [धू] *m* dagoba

धेन [धे] *m* a thief

धेर [धेरिविर] *m* an elder,
(-ly monk)

द *m f n* suffix meaning
'one who gives', as in
धनद पारिद etc

दह [ह] *m f n* litten

दण्ड 10th *c* to fine to pu
nish

दण्डक *m* a stick

दण्डी [दण्डीन्] *m* an ascetic

दद *m f n* same as दा *q v*

दधि *n* curds

दन्त *m* 1 tooth दन्तक *n* a
toothpick

दण्डी [दण्डी] a spoon a ladle

दया *f* pity compassion

दस 10th दसम *m n* -मी *f*
tenth

इत्थन [इत्थन] *n* insight judg
ment

दा 1st *c* to burn

दह [दह] *m* a lake

दहर *m f n* young

दळिद [दळिद] *m f n* poor

दळ् [दळ] *m f n* strong
firm दळ्ढ्य *denom* to
strengthen दळ् *ind*
firmly

दा 3rd *c* to give, to pay,
to allow with आ to take
Gerund आदाय, *inf* दातु,
दातु *m* a donor दान *n* a
gift

दानि [दानानि] *ind* now

दायन [दायन] *n* inheritance

दारक *m n* दारिका *f* a child

दास *n* fuel, firewood
 दास *m* a servant, a slave
 दासी *f* a maidservant
 दाकिम [दि] *n* pomegranate
 दिज [दि] *m* a bird, a Brāhmaṇa
 दिह [दिह] *n* a difficulty
 दिह [दिह] *m f n* seen
 दिव 4th *c* to play, gamble
 दिवस *m* a day
 दिवा *ind* by day
 दिस (पस्स, दक्ख, दिक्ख) 1st *c* to see, to discover, to find, w उप to advise, w स to understand, causal वस्सय to show
 दिस 10th *c* to preach
 दिसा [दि] *f* a quarter, a direction
 दीघ [दि] *m f n* long, दीघ जीवी [विन्] *m n* one who lives long, दीघनिकाय *m* name of a book, दीघरत्त *ind* for a long time, दाघावु *m* name of a prince
 दु [दु] so bef vowels] *pref* bad, badly, difficult, दुगात *m f n* poor, दुज्जन *m* bad people, दुग्गण *m f n* ugly, दुग्गम *m f n* dejected, दुग्गेय *m f n* dull, दुल्लभ *m f n* difficult to obtain

दुक्ख [दि] *n* pain, दुक्खी *m f n* sorry, sad
 दुतिय [द्वितीय] *m f n* second, next, दुतिया *f* second, the Accusative case
 दुद्ध [दि] *n* milk, *m f n* milked
 दुमग [दुमाग] *n* the top of a tree
 दुस 4th *c* to pollute
 दुहितु [दि] *f* a daughter
 दूत *m* a messenger
 दूरे *ind* far away
 देव *m* a god, देवलोक *m* the divine world, देवी वस्सति it rains
 देवदत्त *m* name of a monk
 देवता *f* a goddess, देत्य
 देवी *f* a queen
 देस [दि] *m* a place
 दोस [दि] *m* a fault
 द्वि *m f n* two, hence द्वादस, वारस (१२), द्वावीमति वावीमति (२२), द्वयत्तसति (३२) etc
 द्वार *n* a door
 धन्न [धान्य] *n* corn
 धन *n* riches, wealth, धनवन्त *m f n* wealthy, धनय *denom* to wish for riches
 धनु *n* a bow

धम्म [°मं] *m* quality, nature,
the truth, the religion,
the law, the doctrine,
justice, righteousness,
virtue

धम्मराज *m* the Buddha, धम्म
वादी *m n* who preaches
the Doctrine धम्मविनय *m*
the Doctrine, and the
Discipline, धम्मी *m f n*
religious

धर 10th *c* to hold, catch

धा *ind* suffix added to
numerals showing parts
धा (दह) 1st *c* with नि to
bury, with स (सह) to
believe in, with पि to
close 4th *c* with अन्तर
to vanish

धातु *f* a metal

धाव 1st *c* to run, with
अनु to run along, with
परि to run about

धि, धिरत्थु [धिक् धिगस्तु] *ind*
lie upon!

धिति [धे°] *f* courage

धीतु same as दुहितु *q v*

धु 9th *c* to shake

धूम *m* smoke

धूलि *f* dust

धेनु *f* a cow

धंस [ध्वस] *m* destruction

न *ind* not, नापि neither

नगरवासी *m n* a citizen

नद्य [नृत्य] *n* a dance

नत 4th *c* to dance

नत्तु [°प्तु] *m* a grandson

नाथु *f* the nose

नद् 1st *c* to roar

नदी *f* a river

नम 1st *c* to bow, *caus* नमय
to bend

नमस्स 1st *c* to bow

नमो [नमस्] *ind* hail to! a
bow to!

नर *m* a man, नरपति *m* a
king

नव *m f n* nine नवम *m n*

नवमी *f* ninth

नवुत्ति *f* ninety

नस 4th *c* to perish with वि
to be ruined

नहापित [ना°] *m* a barber

नाग *m* a serpent, an ele-
phant

नाम *n* a name नामगहणदिवस
m the naming day *ind*
really, named, called, at
all

नावा [ना] *f* a ship, a boat

नासा *f* the nose

नि *ind* *pref* down

निक्ख [°प्क] *m* a golden coin

निखित्त *m n* lain

निग्राथ *m* name of a man

निच्चं *ind* always

निदाघ *m* summer

निधि *m* a store

निष्ठ [°म्न] *m f n* deep

निर् *ind pref* away, not,
without, निम्मस्सिक्क *m f n*
flyless, निरूपकार *m f n*
useless

निब्बाण [निर्वाण] *n* emanci-
pation

निब्बुत [निर्वृत] *m f n* who
has entered Nirvāṇa

निरय *m* hell

निरोध *m* cessation

निस्साय *ind* near, depending
upon, owing to

नी *ind pref* out

नी (नय, ने) *1st c* to carry,
व ओ to lead, नेमु *m n*
a leader

उ *an interrogative particle*

उद् *6th c* to remove

, नी *variant of न व व*

ए, ए [अ] *pref* onwards,
forth, chief

एकति [एक] *f* natue

एकल [एक] *m* the wing

एकग [एक] *m* a bird

एति, एति, एप्पदि [एति] *pref.*
in return

एच *1st c* to cook

एत्थय [एत्थ] *m* a requisite,
a cause

एत्थहं [एत्थहम्] *ind* daily

एत्थमिच्छ [एत्थमिच्छ] *m* an
enemy

एत्थ [एत्थ] *ind* after

एत्थम [एत्थ] *m f. n* wes
tern

एत्थ [एत्थ] *f* the people, the
subjects

एत्थ *m f n* five, एत्थ *m n*
fifth, -मी *f* fifth, the Abl
case, एत्थरीसति (२५) etc

एत्था [एत्था] *f* wisdom

एत्थावन्त *m n* intelli-
gent, clever

एत्थ [एत्थ] *m* a question

एत्थिखेप [एत्थिखेप] *m* refusal

एत्थिच *ind* with reference
to

एत्थिजा [एत्थिजा] *f* a promise

एत्थ *m f n* skilful

एत्थीत [एत्थीत] *ind*
against the current

एत्थ *ind* from

एत्थ [एत्थ] *m n* first, -मा
f first, the Nom case

एत्थमज्ज्ञान *n* the first stage
of meditation, एत्थमेव *n*
the prime of life ३१

एत्थीत [एत्थ] *m f n* excellent,
good

एत्थ *m* name of a hill

एत्थित *m f n* wise, *m* a
wise man

एत्थ [एत्थ] a leaf, a letter,

एत्थाला a cottage

एत्थारत्त, एत्थदम् *m f n* fif-
teen

पत 1st c to fall, w उत् to jump up, w. नि to fall down

पति m a lord, husband.

पतिहा [प्रतिष्ठा] f firmness

पत्त [पात्र] n a vessel, a pot

पथ 10th c to aspire for, पथना f prayer, aspiration

पद n the foot, the letter (as opposed to the meaning)

पद 4th c w आ to arrive at,

w उत् to be born, produced, w उप to arrive

at, w नि to lie down, w

सं to succeed

पन ind but, and

पनस m a jackfruit

पन्त [°वं] m a mountain, name of a person, denom.

पव्वनाय to act like a mountain

पमाव [प्र°] m n power, strength

पमाद [प्र°] m mistake

पय n milk, water.

पर m f n other, distant

परक्ख [°राक्ख°] m exertion

परम m f n a great

परा pref opposite

परि, पळि, पळि pref surrounding

परिव्वानक [°वा°] m an ascetic

परियोदपन n purification

पला 4th c to run away

पल्ल [°वं] a throne, a cot

पवाद [प्र°] m a theory, hypothesis

पसु m a beast

पहह m f n overjoyed

पा (पिय, पिय) 1st c to drink,

पान n, पेय्य n a drink,

पानीय n water

पाण [पा°] m a creature, life, पाणातिपात m destruction of life,

पाणी [पाणिन्] m a creature, an animal

पाति, पाती [पात्री]. f a bowl,

a vessel

पातो [पातर्] ind in the morning

पाद m a foot

पादु f a shoe

पाप n a sin, demerit, m f n evil

पापक m n sinful, पापकारी [°रिन्] m n

one who commits a sin, पापधम्म m f n evil minded,

पापिमन्त, पापी [पापिन्] m n sinful

पामोक्ख [प्रमुक्ख] m f n eminent, principal

पार ind beyond, पारगामी [मिन्] m n one who goes

beyond, पारिम m f n yonder

पाल 10th c to protect, पालक m a protector, guardian

पास [°श] *m.* a snare.
 पिङ्गला *f.* name of a nun.
 पितु [°तृ] *m.* a father.
 विपासित *m. f. n.* thirsty.
 पिय [मि°] *m. f. n.* beloved,
 dear.
 विपद्गु [मि°] *f.* a kind of
 creeper.
 पीठ *n.* a chair.
 पीति [प्री°] *f.* love, joy.
 पीड [पीड्] 10th *c.* to torture.
 पु 9th *c.* to purify.
 पुच्छ [पृच्छ] 1st *c.* to ask; *w.*
 पटि to ask in return.
 पुञ्ज [°ण्य] *n.* merit; पुञ्ज-
 कम्म *n.* meritorious ac-
 tion; पुञ्जकारी *m. n.* one
 who performs merit.
 पुष्ट [°ष्ट] *m. f. n.* fat, fed.
 पुत्त [°त्र] *m.* a son; *denom.*
 पुत्तिय to treat as a son.
 पुन [पुनर्] *ind.* again; पुनपुनं
 again and again.
 पुष्क [°ण्य] *n.* a flower; पुष्कित
m. f. n. in blossom.
 पुन्व [पूर्व] *m. f. n.* former,
 ancient.
 पुर *n.* a city.
 पुरतो [°तस्] *ind.* in front.
 पुरिस [पुरिष] *m.* a man; पुरि-
 साधम *m.* the meanest of
 men; पुरिसुत्तम *m.* the best
 of men.
 पुस 4th *c.* to nourish.
 पूज 10th *c.* to worship.

पूजा *f.* worship.
 पूर 10th *c.* to fill.
 पेच [मिथ्य] *ind.* in the next
 world.
 पोथक [पुत्त°] *n.* book.
 पोरणक [पौ°] *m. n.* ancient,
 old.
 पोस [पुंस] *m.* a man.
 फन्दन *n.* throbbing.
 फर 1st *c.* to fill.
 फरस [परुष] *m. f. n.* harsh,
 cruel.
 फल *n.* a fruit; फलवन्त *m. f. n.*
 fruitful.
 फाल *m.* a ploughshare.
 फाल 10th *c.* to tear.
 फुस [रुश] 4th *c.* to touch.
 बक *m.* a crane.
 बन्ध 1st *c.* to bind.
 बन्धु *m.* a brother, a relative.
 बल *n.* power, faculty..
 बलि *m.* an oblation, offering,
 tribute.
 बहु *m. f. n.* much, many;
 बहुभाषी *m. n.* talkative.
 बहुसुत *m. f. n.* learned.
 वा substitute for द्वा two, as
 in वारस (१२), वावीसति (२२),
 वत्तिमा (३२).
 बाल *m. f. n.* fool; a child;
 बालक *m. n.* a child; बाला
f. a little girl.

बावेरु *m.* Babylon.
 बाळहे [°डम्] *ind.* exceedingly.
 बिन्दुमार, बिम्बिसार *m.* names of kings.
 बुद्ध *m.* the Enlightened One.
 बुद्धगत *m. f. n.* fixed on B.
 बुद्धालोक *m.* light of the B.
 बुध (बुद्ध) *4th c.* to understand, to know; with प to be awakened, to be alert.
 बुभुक्षित [°क्षि°] *m. f. n.* hungry.
 व्यासक्तमनस [व्यासक्तमनस्] *m. f. n.* with a distracted mind.
 ब्रह्म *m.* God Brahmā, ब्रह्मदेव *m.* name of a king.
 ब्राह्मण *m.* a Brāhmana; ब्राह्मणी *f.* a Brāhmana lady.
 वृ *2nd c.* to speak.
 भगवन्त [°वत्] *m.* the Blessed One.
 भगिनी *f.* a sister.
 भज्ज *1st c.* to resort to; *10th c.* to divide, to cut.
 भण्ड [भा°] *n.* wares, goods.
 भति [भृ°] *f.* hire.
 भत्त [°क्त] *n.* cooked rice, a meal.
 भत्तु [°तृ°] *m.* a master, husband.
 भदा [°दा] *f.* name of a nun
 भय *n.* danger, fear.

भर *1st c.* to nourish.
 भरिया [भार्या] *f.* a wife.
 भव *m.* existence (in different worlds).
 भवन्त *m.* your (his) reverence.
 भस्म *n.* ashes.
 भाजन *n.* a pan.
 भातु [भ्रातृ] *m.* a brother.
 भार *m.* a burden, भारहारक *m.* a bearer of load.
 भास [°प] *1st c.* to speak, to talk; *w.* अधि to address.
 भिक्षक [°क्ष°] *m.* a beggar.
 भिक्षा [°क्ष°] *f.* alms.
 भिक्षु [°क्षु] *m.* a monk, a priest, भिक्षुसङ्घपुरस्कृत *m. f. n.* surrounded by the assembly of monks; भिक्षुणी *f.* a nun.
 भिद् *7th c.* to break
 भी *10th c.*, to fear, to be afraid; भीति *f.* fear.
 भुज्ज *7th c.* to eat, to enjoy; *w.* परि to enjoy, to use; भुत्त *m. f. n.* eaten.
 भू *1st c.* to be, *w.* अनु to experience, *w.* अभि to overcome, *w.* सं to be produced; to be caused.
 भूष *m.* a king.
 भूमि *f.* the earth, ground; भूमिसायी *m. n.* who sleeps on the ground.

भावय to cultivate.

भेरि-री *f.* a drum.

भो *ind.* Oh ! hallo !

भोजनीय *n.* which is to be eaten ; food.

मक्ख *1st c.* to besmear, to anoint.

मग्ग [मार्ग] *m.* the way.

मङ्गल *m. f. n.* auspicious.

मत्तु [मृत्यु] *m.* death.

मत्त ['स्य] *m.* a fish.

मज्ज ['य] *n.* wine ; मज्जप *m.* a drunkard.

मज्ज *1st c. w.* सँ to sweep.

मज्जरु *m.* a bedstead, a cot.

मणि *m.* a jewel.

मण्डप *m.* a pandal.

मत्त [मृत्] *m. f. n.* dead ; मत्त *n.* the state of being dead, death.

मति *f.* talent.

मत्त [मात्र] *m. f. n.* suffix only, as much (many) as ; मत्तञ्जु *m. f. n.* moderate.

मद *4th c.* to be intoxicated, to err ; with प to err.

मधु *n.* honey ; मधुर *m. f. n.* sweet.

मन *4th c.* with अप to insult.

मन *n.* the mind.

मनस्स ['स्य] *m.* a man.

मन्त *10th c.* with आ to address, to call.

मन्त *m. n.* मन्ती-न्ती *f.* a possessive suffix.

मन्द *m. f. n.* slow.

मन्धातु [मान्धातृ] *m.* name of a king.

मय [वयम्] *m. n f. pla.* we.

मर (मर, मीय) *1st c.* to die ; *caus.* मारय to kill ; मरण-स्मृति *f.* recollection of death.

मलग्गहीत *m. f. n.* covered with dirt.

महं *m.* name of a clan.

मस्सु [श्मश्रु] *n.* the beard.

महन्त [महत्] (=मह in compounds) great ; महाजन *a g.* company ; महातिस्स *m.* name of a monk ; महादान *n.* a g. charity ; महाराज *m.* a g. king, your (his) Majesty ; महासेवी *m.* a master merchant ; महोष *m.* a g. flood ; महामह्मा *m.* a g. God.

महिस्स [महेसी *f.*] *m.* a buffalo.

मा *ind.* Don't.

माणपक *m.* a pupil, a boy.

मातु ['तृ] *f.* a mother ; मातु-

कुट्टिगत *m. f. n.* in the womb of his *m.* माता-पितरौ *m. pl.* parents.

मार *m.* the Evil spirit.

माण *f.* a garland ; माण्णी *m.* a gardener.

मि 9th c to measure,
 मिंग [मृग] *m* a deer, a
 beast मिंगराज *m* the lord
 of the beasts
 मिलान [म्लान] *m f n* faded
 मुख *n* the face
 पुव 7th c to release, w ओ
 to put off w प to give
 vent to *caus* मोचय to
 release
 मुत्ता [°त्ता] *f* a pearl
 मुत्ति [°क्ति] *f* deliverance
 मुद्ध *pp* fainted
 मुह (मुद्ध) 4th c to faint
 मूल *n* root source
 मूसिक [°प्प] *m* a mouse
 मूळह [°ढ] *m f n* foolish
 मेत्त *n* मेत्ता *f* universal
 friendship मेत्त *m f n*
 friendly, *denom* मेत्ताय to
 love
 मार [मयूर] *m* a peacock
 मस [मांस] *n* flesh

य *n* suffix to form abstract
 nouns
 य *m f n* who which येन
 तेन towards यो (या ये)
 यन rather than
 यक्ख [°क्ष यक्खी *f*] *m* a
 demon, a goblin
 यट्ठि [°ट्ठि] *f* a stick
 यथा *ind* as, यथासुखं *ind* at
 will

यदा *ind* when
 यदि *ind* if
 यमुना *f* River Jumna
 यस [यशस्] *n* fame, glory,
 यसलाम *m* glory and gain
 यमवन्त *m n* successful
 या 1st c to go *caus* यापय
 to be supported w प to
 start
 यागु [यवानू] *f* gruel
 याच 1st c to beg
 याव [यावद् so optionally
 bef vowels] upto until,
 यावदर्थ to one's heart's
 content
 यि (often stands for इ)
 युग [°ग्म] *n* a pair
 युज 7th c to join *caus*
 योजय to yoke 10th c
 w उ, उद्योजय to dismiss
 युध 4th c to fight
 युव [युवन्] *m* a youth,
 young man

रक्ख 1st c to observe, to
 protect
 रक्खस [राभस] *m* a demon
 रच 10th c to arrange
 रच्छा [°ध्या] *f* a street
 रन *n* dust pollution
 रज्ज [राज्य] *n* a kingdom
 रज्जं कारय to rule the k
 रज्जाभितेज्ज *m* coronation,
 रज्जु *f* a rope

रहवासी [राष्ट्रवासिन्] *m. n.* resident of country.

रत्न [रत्न] *n.* a jewel, a precious thing.

रति *f.* delight.

रत्ति [रात्रि] *f.* night; रत्तिन्दिव-

परिच्छेद *m.* distinction between night and day.

रथ *m.* a chariot.

रम *1st c.* to take delight; with वि to abstain; रम्म

m. f. n. pleasant.

रव *1st c.* वि to cry.

रस *m.* taste, juice.

रस्स [र्हस्स] *m. f. n.* short.

राग *m.* passion, lust.

राज *m.* a king; राजगह *n.* name of a city; राजपुत्र a king's son, prince; राजपुरिस *m.*

a royal servant.

राम *name of a prince.*

रामम *m.* an ass.

रामि *m.* a heap.

राहुल *m.* name of a prince.

रक्ष्य [वृक्ष] *m.* tree.

रुच *4th c.* to be liked; *10th c.* to like, to choose; *w.* आ to inform.

रुचि *f.* beauty, liking, love, splendour.

रुध *7th c.* to hinder.

रुद्ध *6th c. w.* आ to mount; *w.* औ to dismount; *w.* ई + आ to mount, to ride;

रुहना *f.* growth, growing;

रुह *m. f. n.* grown.

रे *ind.* O! Oh!

लक्षणपटिग्गाहक [लक्षणप्रनिर्वा]
m. a foreteller.

लप *1st c. w.* वि + प्प to mutter, to prate, to rave.

लभ *1st c.* to get; to be allowed; *gerund* लब्ध having got.

लभ्य *1st c. w.* आ to lean upon.

लवण *m. f. n.* salt.

लभ *m.* acquisition, gain, profit.

लिप *7th c.* to smear; with causal आलिप्पापय, आलिपय to besmear.

ली *4th c. w.* नि to hide oneself, to lie, to perch.

लु *9th c.* to cut.

लुर [लुब्ध] *m.* a hunter.

लुभ *4th c.* to covet; लुब्ध *m. f. n.* greedy.

लोक *m.* people, a world, the world.

लोचुपर *m. f. n.* superhuman.

य contraction of एय *q. c.*

यग [यो] *m.* volume, a part.

यङ्ग [यङ्ग] *m. f. n.* crooked.

वच 1st c to speak, *n* speech, words

वच्छ [०स] *m* a calf, a young one

वज्र [वज्र] 1st c w प (पदवज) to renunciate

वजिर [वज्र] diamond

वज्ज 10th c w परि to avoid

वञ्च 10th c to deceive, to cheat

वञ्छा [वञ्छा] *f* a childless lady

वट्ठि *ind* it is proper (for)

वण [व०] *m* a wound

वण 10th c to describe, to praise, *m* colour, beauty, वणवन्त *m n* beautiful, handsome

वणु [०णु] *f* sand

वत्त 1st c व अति to transgress, *caus w* प, (पवत्तय) to start, to continue

वत्तु [०वत्तु] a speaker

वत्थ [०वत्थ] *n* a garment

वत्थु [०वत्थु] *n* a story, thing

वद 1st c to speak, w उप to blame आ to advise *caus* वादय to play upon

वप 1st c to kill *m* sentence of death, murder

वनस्पगुम्भ [०प्रगुम्भ] a wild thicket

वनमहिष [०व] *m* a wild buffalo

वन्त *m n* वती न्ती *f.* same as मन्त *q v*

वन्दि [०दि] *m* fire

वप 1st c to sow

वप्प [वाप्प] *n* a tear, tears

वय *n* age, वयप्पत्त *m f n* who has come of age

वर 1st c व आ to cover, w वि to open, 10th c to choose w वि to prohibit

वर *ind* better

वस 1st c to dwell, w

अधि + आ to dwell *m*

व वि to live separately,

व सं to live together

caus w नि निवासय to wear, to cause to wear

वसल [वृप०] *m* an outcast, cāṇḍāla

वस्स 1st c s o देव *n* [वर्ष] a year

वह 1st c to bear, to carry

वा 4th c to blow वात *m* the wind, वातपान *m* a window

वाचा *f* speech, words

वाणिज *m* a merchant

वानर *m* a monkey, वानरिन्द

m a lord of the monkeys

वापी *f* a well

वारण *m* an elephant

वारि *n* water

वारुणि *f* wine

वि *prefix* apart, distinct.

विचार *m.* a thought.

विजित *m. f. n.* conquered.

विज्जु [°दुज्] *f.* lightning.

विद् 4th c. to exist; 7th c. to

'acquire, get; 10th c. to

acknowledge, to experi-

ence, to know; w. पटि to

inform. विदू *m.* a learned

man.

विदिसा *f.* name of a town.

विद्ध *m f. n.* pierced, shot.

विना *ind.* without.

विनिपात *m.* degradation.

विपुल *m. f. n.* abundant,

much, plentiful.

विभक्ति [°क्ति] *f.* the gram-
matical case.

विष (= इष) *ind.* as, like.

विरिय [°रिय] *n.* effort, exer-
tion.

विवाद *m.* a quarrel.

विष 6th c. w. ए to enter;

w. परि to serve (as food).

विमर [°मर] *m.* groan, moan.

विमसाय भाषद् to put faith (in).

विहार *m.* a monastery.

वीणा *f. m.* lute.

वीथि *f.* a road, way.

वीमसि, वीसि [°विमसि] *f.*
twenty.

वु 5th c. to restrain; w. परि
to surround.

वुद्धि [°द्धि] *f.* growth, pros-
perity.

वुत्ति [°द्धि] *f.* maintenance.

वुद्ध [°द्ध] *m. f. n.* old.

वुग्गम [°ग्ग] *m.* an ox.

वे [°वे] *a* meaningless per-
ticle.

वेड 10th c. w. पटि (कि) to
wrap round.

वेज्ज [°ज्ज] *m.* a physician.

वेर [°वे] *n.* enmity; वेरभय *n.*

pl. enmity and fear.

वेसम्मपुण्णमा [°विशाख वीसि] *f.*

the full-moon day of the
month Vaisākha.

वेडु *f.* a bamboo.

वो (often substituted for ओ)

व्यञ्जन *n.* a consonant.

य *pref.* with; सस्य dusty.

य, यक [°य, °यक] *m. f. n.*

one's own.

यक 5th c. to be able.

यका [°यक] *ind.* it is
possible.

यकि [°यकि] (यकिर bef.
vowels) once.

यकुज [°यकुज] *m.* bird.

यकार [°यकार] *m.* respect,

honour.

यकमल [°यकमल] *f.* sugar.

यकपुज [°यकपुज] *m.* descen-
dant of the Sikkas i e

Buddha.

यकी *f.* a maiden.

यग [°यग] *m.* heaven.

सङ्क 1st c w आ to suspect
 सह [श] m a conchshell
 सङ्घ m the Assembly
 मधे ind if
 सञ्चा f perception
 सट्ठि [षट्ठि] f sixty
 सत [श] n a hundred, m f
 n hundred
 सत्तपत्त [श^० ७] m a wood-
 pecker
 सति [स्मृ] f recollection,
 सतिसन्त m n possessed
 of recollection alert
 सत्त [०ख] m a being
 सत्त [०त] m f n seven,
 hence सत्तद रस (१७) etc.,
 सत्तधा in s groups सत्तम
 m n seventh, सत्तमी f
 seventh, the loc case
 सत्तति [०त] f seventy
 सत्ति [शक्ति] f strength
 सत्तु [शत्रु] m an enemy
 सत्तुघाती m n one who
 kills one's enemies
 सत्थवाह [सार्थ] m leader of
 a caravan
 सत्थि [०त्थि] f n the thigh
 सत्थु [शास्त्र] m the teacher
 सदा ind always
 सत्ति [०त्त] m f n like,
 resembling
 सद् [शब्द] m a word
 सद्वा [अ] f faith
 सद्धि [सार्थम्] ind with

सन्त m n, सती न्ती f being,
 a good person
 सन्तान n the shoots
 सन्तास [०न्ता] m fear
 सति [शा] f peace
 सत्तिक ind into the pre-
 sence, near
 सन्धव [सन्] m friendship
 सन्धाय ind with reference
 to, about
 सत्तिवात्त m society
 सप्प [०प] m a serpent
 सप्पि [०पि] n ghee
 सप्पुरिस [०पुर] m a good
 man, a saint
 सव्व [०व] m f n all, सव्वन्नु
 m the All wise one,
 सव्वतो ind from all sides
 सव्वथ ind everywhere
 सम 4th c w उप to be calm-
 ed, pacified caus समय
 to calm, pacify
 सम m f n equal सम ind
 equally
 समण [अ] m an ascetic
 समुद [०द] m the sea, समुद
 मज्झ m the middle of the
 sea
 सम्यग्नि f property
 सम्यक् m f n endowed with
 सम्भव m production, rise
 सम्मा [०म्यक्] ind rightly,
 well, सम्मासमुद m the
 highly Enlightened one

सयम्भू [स्व°] <i>m f n</i> self-existent	सि (सय से) <i>1st c</i> to lie down
सह [°ह] <i>m f n</i> bearable	सिक्ख <i>1st c</i> to learn
सर [श°] <i>m</i> an arrow [स्व°] <i>m</i> a vowel [सरस्] <i>n</i> a lake	सिगाळ [शु°] <i>m</i> a jackal
सर <i>1st c w</i> अनु [अनुस्] to follow [अनुस्स] to remember	सिङ्ग [शु°] <i>n</i> a horn
सरणं गत [श°] <i>m f n</i> who has sought refuge	सिच <i>7th c</i> to sprinkle <i>w</i> अभि to crown
सस [शश] <i>m</i> a hare	सिनेह [स्ने°] <i>m</i> love
सस्सु [श्वृ] <i>f</i> a mother in law	मिर [शिरस्] <i>n</i> the head
सह <i>ind</i> with	मिरी [ध्रा] <i>f</i> wealth, fortune
सह <i>1st c w</i> प to hear	सिच <i>4th c</i> to sew
सहस्स [°ह] <i>n</i> a thousand <i>m f n</i> thousand	मीघ [शीघ्रम्] <i>ind</i> soon quickly
सा <i>f</i> she <i>m</i> [श्वन्] a dog	साय्यायी <i>m n</i> one who goes fast
साखा [शा°] <i>f</i> a branch	सीद <i>1st c w</i> नि to sit down
साधु <i>ind</i> good, well yes	सील [शी°] character, a commandment virtue
सामणेरे [श्रा°] <i>m</i> a novice (new monk)	सीलवन्त <i>m n</i> virtuous
साम <i>m f n</i> one's own सामी [स्वामिन्] <i>m n</i> lord, master	सीस [शीर्ष] <i>n</i> the lead
सार्थ <i>ind</i> in the evening	सीह [शि°] <i>m</i> lion
साला [शा°] <i>f</i> a school	सु <i>1st c w</i> प to create, to produce
सावक [धा°] <i>m</i> a pupil, a disciple	सु [शु] <i>5th c</i> to hear सुश्रु <i>m</i> having heard, श्रु <i>m</i> a hearer
सावण्ण्य [आवण्णि] <i>f</i> name of a city	सु prefix good सुप्रमत्ता <i>f</i> goodness righteousness
सायन [श्रा°] <i>n</i> the Religion	सुप्पबुद्ध <i>ind</i> wide awake
	सुमासित <i>m f n</i> well spoken well advised
	सुख [शुक्] <i>m f n</i> dry
	सुख <i>n</i> happiness सणि <i>m f n</i> सुखी <i>m n</i> happy
	सुसुम [सूस्म] <i>m f n</i> thin sul the

सुचि [शु^०] सुचिमन्त [शुचिमन्त]
m n pure

सुन्हा [सुन्हा] *f daughter-in-law*

सुत्त [सुत्त] *m f n asleep, sleeping*

सुत्त [सुत्त] *n a thread, a chapter*

सुत्तनिपात *m name of a book*

सुद्धि [शुद्धि] *f purification*

सुद्धोदन [शुद्धोदन] *name of a king*

सुन्दर *m f n beautiful, fine, nice*

सुप्ति [स्वप्न] *m a dream*

सुप्त *1st c to look beautiful*

सुरिय [सूर्य] *m the sun*

सुवण्ण [°ण] *n gold*

सुवे [स्वम्] *ind tomorrow*

सुख *4th c to dry, to wither*

सुमिर *n a hollow*

सुहित *m f n contented*

सेह [श्रेष्ठ] *m f n better, best, greatest*

सेही [श्रद्धिन्] *m banker, a merchant*

सेत [श्वे^०] *m f n white,*

सेतच्छत *n a white umbrella*

सेतु *m a bridge*

सेना *f an army, सेनापति m a general*

सेव्यथा, सेव्यथाऽपि [नद्यथा, अपि]
ind as it were

सेव्यो [श्रेय] *ind better*

सेल [श्रे^०] *m a summit*

सेस [शेष] *m f n remaining*

सं *m he, ind suffix in so many pieces, as सत्तमो*

सोचितव्व [शा^० °व्व] *n a sad thing*

सोण्डा [शु^०] *f the (elephant's) trunk*

सोत [आतम्] *n the ear*

सोतु : *v सु to hear*

सोतापव्व *m f (a person) in the first stage of sanctification*

सोभन *m f n beautiful, fine*

सोम्म [साम्य] *m f n calm*

सोस्त [सु^०] *m f n contented, satisfied*

सोळस [षोडश] *m f n sixteen*

सं *pref together सयुत्त m f n conjunct, संयुत्तग्रह m name of a book, सेवर m restraint*

सवाद *m conversation, ससग्ग m association, contact*

सुगुमार [शिशु^०] *m a crocodile*

स्वाक्खात [सु + आख्यात] *m f n well preached*

स्वे *same as सुवे q v*

हथ्य [°म्] *m the hand*

हरथी [°स्तिन्] *m.* an elephant;

हरिथमेण्ड *m.* an elephant-driver.

हन *1st c.* to kill; to strike;
causal घातय to assassinate.

हनु *f.* the jaw.

हर *1st c.* to carry; w. आ to bring; w. ओ to remove; w. नी to take out; w. प to strike; w. वि to live.

हरित *m. f. n.* green.

हा *3rd c.* to abandon; *4th c.* to diminish, to decrease; w. वि to decrease; w. प *gerund* पहाय having abandoned.

हि *9th c* to send; w. प to send; पहित *m f n.* sent.

हित *n.* welfare.

हिमवन्त [°वत्] *m.* the Himālayas.

हिय्यो [हम्] *ind.* yesterday.

हिरी [ही] *f.* shame.

हिस *7th c.* to hurt; to torture; w. वि to hurt.

हु *2nd c.* [भू] to be; *3rd c.* to sacrifice.

हेढा [अधस्तात्] *ind.* below, under; हेढिम *m. f. n.* nether.

हेतु *m.* the purpose; *ind.* for the purpose of; हेतुमन्त *m. n.* having a cause, causal.

हंस *m.* a swan; हंसपोतिका *f.* a gosling.

हंसी *f.* a goose.

ENGLISH-PĀLI GLOSSARY

A, An एक *m f n*
 Abandon, to चज (1), हा (3)
 Able, to be सक
 Abstain, to वि + रम (1)
 According to अनु, यथा *ind*
 Account, on of निस्पाय *ind*
 Acquire, to लभ (1)
 Acquisition लाभ *m*
 Address, to भास w अधि, चर
 w समुदा
 Advice ओवाद *m*
 Advise, to ओ + वद (1)
 After अनन्तर (time), पच्छा
 (space), *ind*
 Age, one who has come of
 वयस्पत्त *m f n*
 Air, the आकास *m*
 All सब्ब *m f n*
 Allowed, to be लभ (1)
 All wise one, the सब्बञ्च *m*
 Also अपि *ind*
 Always सदा *ind*
 At once त्रिच
 Among मज्झे *ind*
 Amusement केलि *f*
 An s v A
 Ancient पुराणक *m f n*
 And च, And then तदनन्तर,
 पच्छा च, *ind*
 Angry, to get कुप (4), उप
 (4)
 Animal जन्तु *m*, पाण *m*, पाणी
m

Another अज्ज, अज्जतर, इतर,
 पर *m f n*
 Anxious, to be चिन्त (10)
 Any क *m f n* + चि (चिद्)
 Anything किञ्चि, किञ्चिदपि
 Approach, to उप + सं + कम्
 (1)
 Arise, to उत् + ठा (उद्गा, उद्गह
 उत्तिह 1)
 Army सेना, चमू, *f*
 Arrow उसु, सर, *m*
 Ascend, to उत् + तर (उत्तर 1)
 Ascetic परिव्रजक *m*
 Ask, to (as a question) पुरच्छ,
 (1) (to beg) पाच (1), (to
 tell) ब्रू (2)
 Aspire for, to पथ (10)
 Ass गदम, रासभ, *m*
 Assembly (of monks or
 nuns) सङ्घ *m* (समास 1)
 Associate, to स + आसं
 At (Loc Case) —one an-
 other अज्जमज्ज *ind*, —will
 यथासुख *ind*
 Attend upon, to उप + ठा
 (उपहा, उपहह, उपतिह 1)
 Awake, to प + बुध (4)
 Babylon बाबेह
 Bad कु दुर, *prefix*
 Bad men, -people दुग्गम *m*
 Bamboo वेडु *n*
 Bank (river's) तीर *n*

Be, to अस, हु (2)	Born, to be उत्+पद (उपज 4), निर+वत्त (निव्वत्त 1)
Bear, to प+सह (1)	Both उभय, उभो <i>m f n</i>
Beard, मत्सु <i>n</i>	Bowl पाति <i>f</i>
Beast चतुष्पद, पशु, <i>m</i>	Bow धनु <i>n</i>
Beat, to प+हर (1)	Brahman ब्राह्मण <i>m</i> ; -woman ब्राह्मणी <i>f</i>
Beauty वण्ण <i>m</i>	Branch शाखा <i>f</i>
Beautiful सुन्दर सोमन, <i>m f n</i>	Break, to भज, भिद (7)
Become, to भू (1)	Bridge सेतु <i>m</i>
Beg, to याच (1)	Bring to आ+हर (1)
Beggar भिक्षुक <i>m</i>	Brother बन्धु, भातु <i>m</i>
Begin, to आ+रभ (1)	Brought pp आनीत <i>m f n</i>
Behaviour आचार <i>m</i>	Buffalo सहिस <i>m</i>
Being, a सत्त <i>m</i> , pres p. सन्त <i>m f n</i>	Burden भार <i>m</i>
Believe in, to सद् + धा (सह 1)	Burn, to दह (1) ज्ञा (4)
Below हेहा <i>ind</i>	Bury, to नि + धा (निदह 1)
Beneficial वल्याण, हित <i>m f n</i>	But तु, पन, <i>ind</i>
Besmeared, to आ+लिप (7), caus आलिम्पाय, आलेपय	Buy, to कि (किप्पा 9)
Best सेह <i>m f n</i>	Called नाम <i>ind</i>
Better वर <i>ind</i> , सेह <i>m f n</i>	Care, to take of वि+चर caus विचारय
Bird पक्षी, सकुण <i>m</i>	Carry, to नी, वह, हर (1)
Birth जाति <i>f</i>	Catch, to गह (गण्हा 9) धर (10)
Bitter कटु <i>m f n</i>	Cause कारण <i>n</i> , हेतु <i>m</i>
Blaze, to प+जल (पजल 1)	Certain, a क <i>m f n</i> + वि (विद्) <i>ind</i>
Blessed One, the भागवन्त <i>m</i>	Chair पीठ <i>n</i>
Blind अन्ध <i>m f n</i>	Character, सील <i>n</i>
Blossom, in पुष्पिन <i>m f n</i>	Character, man of सीलवन्त <i>m</i>
Blow, to वा (4)	Chariot रथ <i>m</i>
Body काय <i>m</i>	Charity दान <i>n</i>
Book पाथक <i>n</i>	Chief अग, आदि <i>m f n</i>
Bone अङ्गि <i>n</i>	Child बालक, दारक <i>n</i>

- Choose, to चर (10)
 Citizen नागर, नगरवासी, *m*
 City नगर, *n*
 Claw अङ्गुली *m*
 Close to थक (10), *pot pass*
 p थाकेतव्य *m f. n*
 Cloth चाळ *n*
 Clothes वस्त्र *n pl*
 Collect to चि (9)
 Colour वर्ण *m*
 Come, to आ + गम (आगच्छ 1)
 इ (पृ 2), *pp* आगत *m f n*
 Commandment मील *n*
 Commit, to कर (करो, कु-य 1)
 Companion सहाय, सहायक *m*
 Compassion अनुकम्पा *f*
 Conchshell सङ्ख *m*
 Conduct आचार *m*
 Conquer जि (जय, जे, 1 जिना
 9), —or जेतु *m*
 Consciousness सङ्ज्ञा *f*
 Constantly सतत *ind*
 Contained, to be र्म्मि अस (2)
 Content, to one's heart's
 यावदर्थ, *ind*
 Contented मुहित *m f n*
 Cook, to पच (1)
 Corn धन्त्र *n*
 Cottage कुटि, पणसाला, *f*
 Count, to गण (10)
 Country रट्ट *n* . the — जनपद
 m
 Covered with dirt मलमगहीत
 m f n
- Covet, to लुभ (4)
 Cow गावी, धेनु *f*
 Crane बक *m*
 Create, to उत् + पद *caus*
 उत्पादय
 Creeper लता *f*
 Crocodile मुमुमार *m*
 Crooked बद्ध *m f n*
 Crore कोटि *f*
 Crow काक *m* Female-कारी *f*
 Cuckoo कोकिल *m*
 Cultivate, to भू *caus* भावय
 Curds दधि *n*
 Customer ग्राहक *m*
 Cut, to छिद (7), *pp* छिन्न
 m f n
- Dagoba धूप *m*
 Daily पचह, पदिदिन, *ind*
 Danger भय *n*, भीति *f*
 Daughter कज्जा, दुहितु, धीनु, *f*
 Day अह *n* दिवस *m*
 Death मरु *m*, मरण *n*
 Decay, to खी (1), हा (4).
 Deceive, धस (10)
 Decrease, to हा (4)
 Deed किञ्च *n*
 Deep निम्न *m f n*
 Deer मृग *m*
 Deity देवता *f* [मुक्ति *f*
 Deliverance निष्वाण (ण) *n*
 Demon यक्ष *m* रक्खम *m*
 Desirous of (use काम *in*
 compounds)

Die (noun) अक्ख <i>n</i>	Elephant वारण, हत्थी, <i>m</i> ,
Die, to कल कर (8), मर (1)	—driver हरिथमेण्ड <i>m</i> , —css
Dig, to खण	करेणु <i>f</i>
Direction दिसा <i>f</i>	End काटि <i>f</i>
Divide, to भज (भाजय 10)	Endowed सम्पद् <i>m f n</i>
Divine World, the देवलोक <i>m</i>	Enemy सत्तु <i>m</i>
Do to कर (8) Do not,	Enjoy, to भुज (7)
Don't मा, <i>ind</i> ,	Enter, to प + विस (6)
Doctrine, the धम्म <i>m</i>	Entertain, to सं + तप्प (10)
Dog कुक्कुर, सा, <i>m</i>	Equally सम <i>ind</i>
Done कत <i>m f n</i>	Equip, to कप्प (10)
Donor दातु <i>m</i>	Err, to प + मद (4)
Dream सुप्पि <i>m</i>	Erect, cause to be created,
Drink, to पा (पिब-व 1),	to कर <i>caus</i> कार्य कारापय
Drinking (wine) मज्ज	Even अपि, अपि
पान <i>n</i>	Evening, in the साय <i>ind</i>
Drop away, to गल (1)	Except विना <i>ind</i>
Drum भेरि, भेरी <i>f</i>	Exertion परक्क <i>m</i> , विरिय <i>n</i>
Dry (<i>adj</i>) सुक्ख <i>m f n</i>	Exhausted <i>p p</i> क्लिप्त
Dry up, to सुस (4)	Eye, the अक्षि, चक्षु <i>n</i>
Dull, a dull fellow दुग्गेध	one who has eyes चक्षु
<i>m f n</i>	मन्त <i>m f n</i>
Dust रज, <i>n</i> Dusty सरज	Face, with one's—towards
<i>m f n</i>	अभिसुख <i>ind</i>
Duty, the कम्म <i>n</i> , धम्म <i>m</i>	Faith सद्धा <i>f</i>
Dwell, to वि + हर (1) वस	Fall, to पत (1), वि + पत (1),
(1) वासं कप्पय (10)	—asleep निद ओक्क (1)
Eat, to अस (9), ज्ञाद (1), -en	Family कुटुम्ब <i>n</i>
असित, खादित <i>m f n</i>	Far दूरे <i>ind</i>
Eight अट्ठ <i>m f n</i>	Fast उपोसय <i>m</i>
Eighteen अट्ठारस <i>m f n</i>	Father जनक, पितु, <i>m</i>
Eightyfour चतुरासीति <i>f sing</i>	Fault अपराध, दोस <i>m</i>
Elder थेर <i>m</i>	Fear (noun) भय, <i>n</i> , भीति <i>f</i>

- Fed (p p) पुड *m f n*
 Fellow पाणी *m*
 Fetch, to आ + हर (1)
 Fire अग्नि, वह्नि *m*
 Firmly दृढ *ind*
 Fish मत्त *m*
 Fit to be given देय्य *m. f n*
 Five पञ्च *m f n*
 Flame अग्नि *f n*
 Flesh मंस *n*
 Flock सङ्घ *m*
 Flower पुष्प *n*
 Food अन्न भोजनीय, *n*
 Fool बाल *m*
 Foot पाद *m*, पद *n*.
 Forces चमू *f*, सेना *f*
 Forest अरण्य वन, *n*
 Four चतु (चतुर्) *m f n*,
 —teen चतुद्दस
 Fortyfive पञ्चचत्ताळीसति सा
f s —two चतुचत्ताळीसति सा
f sing
 Friend मित्र, सहाय, *m* —ship
 मेत्त *n*, मेत्ता, मेत्ती *f*
 Frivolity कीळा *f*
 From तौ suffix (ase Abl
 case) पट्ठाय
 Front, in पुरतो *ind*
 Fruit फल *n* फलवन्त *m n*
 Fuel दाह *n*
 Full आकिण्ण, पुण्ण *m f n*
 Gain one's living, to जीविकं
 कप्प (10)
 Gait गति *f*
 Ganges (river) गङ्गा *f*
 Garden उद्यान *n*
 Gardener उद्यानपाल *m*
 Garland माला *f*
 Garment वस्त्र *n*
 Get, to लभ (1)
 Ghee घृत, सपि *n*
 Gift दान *n*
 Girl, a little बाला *f*
 Give to दा (3)
 Glass आदास *m*
 Glory इद्दि *f*
 Go, to इ (2) गम (गच्छ 1)
 God देव *m*, —dess देवता *f*
 Goat अज *m*
 Gold सुवर्ण हिरण्य, *n*
 Gold coin निक्ख *m*
 Good, the सुजन *m*, सन्त *m*
 Goose हंसी *f*
 Gosling हसपोतिका *f*
 Gradually अनुपुब्बेन *ind*
 Gram कलाय *m*
 Grandmother अर्यका *f*
 Grandson ननु *m*
 Grass तिण *n*
 Great महन्त *m f n* —king
 महारान *m* —est सेट्ठ *m f n*
 Green हरित *m f n*
 Grief दुक्ख *n*
 Grind, to पिस (7)
 Ground भूमि *f*
 Grow, to वृद्ध (1)
 Gruel घातू *f*

Hand, the हस्त.
 Happy सुखित *m f. n.*, सुखी
m. n.; —ness सुख *n.*
 Hare सस *m.*
 Have, to (*use to be.. of*).
 He स, सो *m.*
 Head सिर, सीस *n*; —of the
 house गृहपति *m.*
 Heap राशि *m*
 Hear, to *causal* सावय, सुणापय.
 Hearer सोतु *m. n.*
 Heaven सग *m.*
 Held गहित *m. f. n.*
 Hell निरय *m.*
 Here अध, इह, इध, एध, *ind.*
 Hermit तपस *m.*
 Hearer छेतु *m n.*
 Hinder to रध (7).
 Hire भति *f.*
 His Majesty महाराज *m.*
 Hold, to धर (10).
 Hollow सुमिर *m f. n*
 Honey मधु *n.*
 Honour यस *n.*
 Horn सिंग *n.*
 Horse अस्स *m.*
 House गृह, घर *n.*; —holder
 गृहह *m.*
 Hundred सत्त *m. f. n.*; a—
 सत्त *n.*
 Hungry दुमुक्खित *m. f. n.*
 Hunter छुद *m.*
 Hurt, to पीळ (10), हिस (7).
 Husband भत्तु, सामी *m.*

I अहं *m f. n.*; I hope कधि
ind.
 If चे, यदि, सचे *ind.*
 In (*use. loc. case*), अन्तो,
 अन्तरे.
 Increase, to वड्ढ (1).
 Indeed किर *ind*
 Inform, to आ + रच (10).
 Insult, to अप + मन (4).
 Intellect पज्जा *f.*
 Interior of the house, in
 the अन्तोघरे *ind.*
 Intoxicated, to be मद (4),
 प + मद (4)
 Invite, to आ + मन्त (10).

 Jackal सिंगाल *m.*
 Jambu tree जम्बु *f.*
 Jaw हनु *f.*
 Jewel रत्न *n.*
 Join, to युज (7).
 Jump up, to उत् + पत
 (उप्पत्त 1).

 Kill, to जीवित्ता वोरोपय (10);
 मर *causal* (मारय); हन, वध.
 Killed pp. मारित, हत, *m f. n*
 Killing (*noun*) पाणातिपात *m*
 King राज, भूप *m.-dom* रज,
 रड *n.*
 Knee जालु *n.*
 Know, to ज्ञा (जाना); —er
 अज्झातु *m.*

Lady इत्थि रथी <i>f</i> A young— ययु <i>f</i>	Lustre तेज <i>n</i>
Lain निस्सिन्न <i>m f n</i>	Lute वीणा <i>f</i>
Lake तज्जक <i>m</i>	Maiden सग्री <i>f</i>
Later on अपरमागे <i>ind</i>	Maid-servant दायी <i>f</i>
Law धम्म <i>m</i>	Man नर, पुरिस, मनुस्स <i>m</i>
Leader नेतु <i>m n</i>	Mango अम्र <i>m tree, n</i> fruit
Leaf पण्ण <i>n</i>	Many बहु <i>m f n</i>
Learn, to सिस्स (1)	Marriage of a son आवाह <i>m</i>
Learned man विद् <i>m</i>	Master सामी <i>m</i>
Left alive, to be जीव (1)	Meal भत्त <i>n</i>
Lesson पाठ <i>m</i>	Meaning, the अर्थ <i>m</i>
Letter अक्षर, पद <i>n</i> पण्ण <i>n</i>	Measure, to मि (9)
Lie down, to लि + ली (4), नि + पद (4)	Medicine औषध <i>n</i>
Life आयु <i>n</i>	Merchant वाणिज, सेहि <i>m</i>
Light अलोक <i>m</i>	Merit पुब्ब <i>n</i> , merits गुण <i>m pl</i> one who performs पुब्बकारी <i>m n</i> , a meritori- ous action पुब्बकम्म <i>n</i>
Like इव, विय <i>ind</i>	Messenger दूत <i>m</i>
Like, to रच <i>caus</i>	Milk (noun) खार, दुद, <i>n</i> , (verb) to दुह (passive दुह) milked <i>p p</i> दुद <i>m f n</i>
Liked, to be रच (4)	Mind, the चित्त, धेत, मन <i>n</i>
Liking, to one's अत्तनो रुचिया	Minister अमच्च <i>m</i>
Lion सीह <i>m</i>	Miserable दुक्खी <i>m n</i>
Live, to जीव (1), चस (1)	Mistake पगाद <i>m</i>
Living, to be जीव (1)	Moderate मत्तञ्जु <i>m f n</i>
Living, to gain one's जीविक कण (10)	Moment खण <i>m</i> Every— खणे खणे <i>ind</i>
Long दीघ <i>m f n</i> , (time) दीघरत्त <i>ind</i>	Monastery विहार <i>m</i>
Look handsome, to सुभ (1)	Monk भिक्खु <i>m</i>
Lord सामी <i>m</i> , -of the mon- keys वानरिन्द <i>m</i>	
Lose, to हा <i>causal</i> (हापय)	
Lost खीण न्ह, <i>m f n</i>	
Love पीति <i>f</i> , रवि <i>f</i> , सिनेह <i>m</i>	

Monkey कपि, वानर *m.*

Moon चन्द्र *m.*

Morning, in the पातो *ind.*

Mother मातु *f.* -in-law सस्सु *f.*

Mountain पद्भत *m.*

Mounted *p. p.* आरूढ *m. f. n.*

Mouth, the मुख *n.*

Mouse मूसिक *m.*

Much पट्ट, विपुल *m. f. n.*

Multitude सङ्घ *m.*

Name नाम *n.*

Naming day नामगहणदिवस *m.*

Near निस्साय, सन्तिके *ind.*

Neck, the गीवा *f.*

Neglected उपेक्षित *f.*

Next दुतिय *m. f. n.*

Night रत्ति *f.*

Nineteen and a half अड्ढवी-
सति *f. sing.*

Ninetyfive पञ्चनवुत्ति *f. s.*

Ninetynine नवनवुत्ति *f. s.,*
एकूनसत *m. n.*

Nose, the नत्थु, नासा *f.*

Not न.

Nourish, to पटि + जग्ग (1),
पुस (4).

Now अथ, दानि, इदानि *ind.*

Nun भिक्षुणी *f.*

O ! Oh ! ओ *ind.*

Object, the desired अरथ *m.*

Obligations क्त *n. sing.*

Observe, to रक्ख (1).

Oil तेल *n.*

Old बुद्ध *m. f. n.*; -age जरा *f.*

Once एकदा, सकदा; -upon a
time अतीते किर.

One (*definite*) एक; (*indefin*)
अञ्जतर, *m. f. n.* -another
अञ्जमञ्ज *ind.*

Only एव, येव *ind.* 10).

Open, to घट *w. उ.* (उग्याटेति

Or वा *ind.*

Ordination उपसम्पदा *f.*

Other अञ्ज, पर *m. f. n.* And
others (use आदि in com-
pounds).

Overcome, to अभि + भू (1).

Overjoyed पहङ्ग *m. f. n.*

Pain दुक्ख *n.*

Palace पासाद *m.*

Pan भाजन *n.*

Pandal मण्डप *m.*

Parents मातापित्तरो *m. pl.*

Park उरयान *n.*

Pass away, to कालं कर.

Passion काम *m.*

Pasture गोचर *m.*

Path, the पथ, मग्ग *m.*

Pay, to दा (3); causal दपय.

Peace सन्ति *f.*

Peacock मोर *m.*

Penance तप *n.*

People जन, लोक, *m.*

Perform, to = to do, *q. v.*

Perfume गन्ध *m.*

- Perish, to नस (4)
 Personally अत्तना *ind*
 Physician वेज्ज *m*
 Pieces, in धा *suffix*
 Pit कामु *f*
 Pity दया *f*
 Place ठान *n*
 Play, to कीळ (1) (gamble)
 दिव (4) —upon चद *caus*
 (वादय)
 Playground केळिमण्डल *n*
 Pleased सन्तुष्ट *m f n*
 Plough, to कम (1)
 Ploughshare बाल *m*
 Poor, poor man कपण, दळिद,
 दुग्गत *m f n*
 Possible सका *ind*
 Pot घट *m*, पत्त *n*
 Power बल *n*
 Praise to वण्ण (10), प + संस
 (1)
 Pray, to पराय (10)
 Preach, to दिस (देख 10)
 Presence, into the सन्तिके,
 सन्तिके *ind*
 Profit लाभ *m*
 Prohibit, to नि + वर (10)
 Promise पटिजा *f*
 Proper, it is बहुति *ind*
 Property सम्पत्ति *f*
 Prosperity, days of सन्पन्न
 काल *m*
 Protect, to पाळ (10), रक्ख (1)
 Prowess आनुभाव *m*
 Pupil अन्तेवासिक, अन्तेवामी *m*
 Pure सुचि *m f n*
 Purification सुदि *f*
 Put pp पविस्स *m f n*
 Quarrel कलह *m*
 Quarter दिसा *f*
 Queen महेशी *f*, देवी *f* (in
 addressing)
 Question पच्छ *m*
 Quickly लिप्प *ind*
 Rain देव *m* (वस्म 1) बुद्धि *f*
 Ram एकक *m*
 Reduced to abject poverty
 अतीव दुग्गत *m f n*
 Really नाम *ind*
 Relative आतिक *m*
 Release, to मुच (मुञ्च 7 *caus*
 मोक्षय *pass* मुच)
 Religion धम्म *m*
 Remember to अनु + सर
 (अनुस्मर)
 Remove, to नुद (5)
 Renunciate, to प + वर
 (पव्वर) *infin* पव्वनितु
 Repay, to पटि + कर (8)
 Requisite (a monk s) पच्चय
m
 Residence, to make one's
 वास कप्पय (10)
 Resident of a nation रट्ठवासी
m
 Respect गारव *m*

Return, to पति + आ + गम (पञ्चागच्छ 1)	Serpent नाग, सप्प <i>m</i>
Rice, cooked भत्त <i>n</i>	Servant किङ्कर, दास <i>m</i>
Rich धनवन्त <i>m n</i>	Serve, to उप + ठा (उपहा इह- तिष्ठ), सेव (1)
Ride, to आ + रह, आ + रूह (6)	Set, to अत्थ गम (०उ 1)
Rise, to उत् + गाम (उग्गच्छ 1) जन (जाय 4), उत् + पद (उप्पज्ज 4)	Seventeen times सत्तरसम्बत्तुं <i>ind</i>
Rising उग्गमन <i>n</i>	Seventy सत्तत्ति, -one एकसत्तत्ति <i>f s</i>
River नदी <i>f</i>	Sew, to सिव (सिञ्च 4)
Road अद्द <i>m</i>	She सा <i>f</i> , -goat अजा <i>f</i>
Roam, to वि + चर (1)	Shine, shine forth, to प + कास, भास (1)
Robe चीवर <i>m</i>	Ship नावा <i>f</i>
Root मूल <i>n</i>	Shoe पादू <i>f</i>
Run away, to पला (4)	Shoot, to विध (विज्ज 4)
Sacrifice, to यज (1), हु (3)	Shopkeeper आपणिक <i>m</i>
Sage इंसि <i>m</i>	Show, to दास <i>caus</i> दस्सय
Salt लवण <i>m f n</i>	Shut, to पि + धा (पिदह)
Salute, to नम, नमस्स, वन्द (1)	Sick गिलान <i>m f n</i>
Same, the त (तद्) <i>m f n</i> + एव <i>ind</i>	Sin, who commits पापकारी <i>m n</i>
Saving alive ठपेय्या <i>ind</i>	Sinful quality पापधम्म <i>m</i>
Say, to वच, भण (1)	Sing, to गा (4)
Sea, the समुद्द <i>m</i>	Single एक <i>m f n</i> , + अवि <i>ind</i>
Searching, to go परि + ह्म (परियेय 1)	Sir ! अय्य <i>voc s</i>
Seated विसिद्ध <i>m. f n.</i>	Sit, to नि + सीद (1)
See, to दिस्स (पस्स 1), pass दिस्स, pp दिद्द	Six छ <i>m f n</i> , -teen सोळ्ळ <i>m f n</i> , -ty five पन्ध्रहिट्ठि <i>sing</i> [(cast)]
Sell, to वि + की (विकिणा 9)	Slay, to जीयिता घोरारप
Send for, to प + ह्म <i>causal</i> (पहोमापय)	Slow मन्द <i>m. f. n</i>
Sent pp पहित <i>m f n</i>	

- So long as याव ताव *ind*
 So that इति, उति *ind*
 Some क *m f n* + चि (चिद्) *ind*, अञ्ज, एकच्च *m f n*
 Son पुत्र *m*
 Sour अम्ल *m f n*
 Sow, to वष (1)
 Speak, to कथ (10), वद (1),
 धू (2) —out वच (1) *Pot*
 p p वतन्व *m f n* —er
 वत्तु *m*
 Speech वच *n*, वाचा *f*
 Splendour रुचि *f*
 Sport, to कील (1)
 Spot ठान *n*
 Spoon दण्डी *f*
 Sprinkle, to सिच (7)
 Stand, to ठा (तिष्ठ)
 Start, to प + या (1)
 Steal, to चुर (10)
 Stick कट्ट *n*, दण्डक *m*
 Stone अस्त्र, पासाण, *m*
 Storehouse कोट्टक *n*
 Story वत्थु *m f*
 Street रत्ता *f*
 Strength बल *n*, सत्ति *f*
 Strive, to वायम (1), परा + क्रम
 (परक्रम 1)
 Strong दण्ड, बलवन्त *m f n*
 Succeed, to स + पद (4)
 Suffer, to अनु + भू (2) —ing
 दुक्ख *n*
 Summer, the सिम्हान, निदाप
m
- Sun, the सुरिय *m*
 Support, to भर (1)
 Surrounded pp परियुत *m f n*
 Sweep to सं + भञ्ज (1)
 Sweet मधुर *m f n*
 Sword अवि, खग *m*
 Tail नङ्गुट्ट *n*
 Tank चानी *f*
 Take, to गह (गण्हा 9) —out
 नी + हर (1)
 Talkative बहुभाषिणी *f*
 Teacher आचरिय, सत्थु *m*
 Tear (*noun*) अस्तु *n*
 Tear, to फाल (10), tearing
 down फालेप्पा *gerund*
 Tell, to कथ (10)
 Temple वेतिय, *n*
 Ten दस *m f n*
 That (relative) य *m f n*,
 (demonstrative) त, अमु
m f n
 The (is not represented in
 Pāli)
 Then तदा *ind*
 There सत्थ तत्र, *ind*
 They ते *m*, ता *f*, तानि *n*
 Thief चोर, धेन *m*
 Thigh सयि *f n*
 Think, to चित्त (10) pp
 चिन्तित *m f n*
 Thirsty पिपासित *m f n*
 Thirteen तेरस, तेवस *m f n*
 Thirtyfour चतुत्तसत्ति सा *f*
 sing

- This अमु, इदं *m. f. n.*
 Thorn कण्टक *m.*
 Thou त्वं, तुवं *m. f. n.*
 Thought (noun) विचार *m.*
 Thousand (*adj.*) सहस्स *m. f. n.*; (*noun*) सहस्स *n.*
 Thread सुत्त *n.*
 Three ति *m. f. n.*
 Threshold उम्मार *m.*
 Throw, to खिप (6); —away
 प + खिप (पखिप 6).
 Thunderbolt असनि *m.*
 Tired, *pp.* क्लिप्त *m. f. n.*
 Tired, to be क्लिप्त.
 To-day अज्ज *ind.*
 To-morrow सुवे, स्वे *ind.*
 Tongue, the जिह्वा *f.*
 Tooth दन्त *m.*
 Tortoise कच्छप, कुम्भ *m.*
 Torture, to हिंस (हिंस 7).
 Touch, to फुस (4)
 Tree रक्ख *m.*
 Tribute बलि *m.*
 Trickle, to प + घर (पघर 1).
 Truth, the सच्च *n.*; धम्म *m.*
 Try, to यत्त (1).
 Twelfth द्वादसम, बारसम *m. n.*
 Two द्वे *m. f. n.*
 Ugly दुव्यण्ण *m. f. n.*
 Under हेहा *ind.* (*figuratively*
 सन्तिके *ind.*); —these cir-
 cumstances एव सन्ते.
 Understand, to ह्य (4).
- Un —अ (अन्) *prefix.*
 Ungrateful अकतञ्जु *m. f. n.*
 Unused निरपकार *m. f. n.*
 Unguent गन्ध *n.*
 Upto याव.
 Valour विरिय *n.*
 Vanish, to अन्तर + धा (4).
 Vessel पाति *f.*
 Vex, to तप *caus.*
 Village गाम *m.*
 Virtue सील *n.*, धम्म, गुण *m.*
 Virtuous सीलवन्त, गुणवन्त
m. n.
 Wait for, to आ + गम *caus.*
 आगमय.
 Walking—चारी (*m. n.* at the
 end of a compound).
 Wander, to चर (1) with वि.
 Want, to इच्छ (1).
 Water उदक, जल *n.*
 Way पथ, गग *m.*
 Wealth धन *n.*
 Wealthy धनवन्त *m. n.*
 Wear, to नि + यस् *causal*
 निवासय.
 Well (noun) पापी *f.*
 Well (*adv.*) सम्मा *ind.*
 Well-advised सुभामित *m. f. n.*
 Well preached स्वाक्खात *m. f. n.*
 Western पच्छिम *m. f. n.*

What (relative) य त <i>m f n</i> , (interrog) क <i>m f n</i> , — ever य किञ्चि <i>n</i> , —is the use of? कि <i>ind</i>	Without विना <i>ind</i>
When (rel) यदा <i>ind</i> , (<i>int</i>) कदा <i>ind</i>	Woman इत्थि, इत्थी <i>f</i>
Which (rel) य <i>m f n</i> , (<i>int</i>) क <i>m f n</i>	Womb कुच्छि <i>f n</i>
White सेत <i>m f n</i>	Wonder अट्टरिय <i>n</i>
Who <i>s v</i> which	Wood दाह अरञ्ज <i>n</i>
Why? कि कस्मा <i>ind</i>	Word वचन <i>n</i> , सह <i>m</i>
Wicked दुह <i>m f n</i>	Word वचन <i>n sing</i> याचा <i>f</i> <i>sing</i>
Wife भरिया <i>f</i>	World लोक <i>m</i>
Wine वारुणि <i>f</i>	Worship, to पूज (10) <i>causal</i> पूजापय
Wise, a w man पण्डित <i>m</i>	Worship पूजा <i>f</i>
Wind, the वात <i>m</i>	Wrap, to पलि(ळि) + चेठ (10)
Window घातपान <i>m</i>	Wreathe, to गन्ध (1)
Wish, to इच्छ (1), —for पत्थ (10)	Wrested अट्टिख <i>m f n</i>
With (use Instrumental case) (together) सद्धि, सह <i>ind</i>	Write to लिख (6)
With one another अञ्ज मञ्ज <i>ind</i>	Year वस्त, संबन्धर <i>n</i>
	Yonder पारिम <i>m f n</i>
	You तुम्हे, वो <i>m f n</i>
	Young दहर <i>m f n</i>
	Youth (young man) युव <i>m</i>

PALI AL-HABET IN DIFFERENT CHARACTERS

					Final Vowel Symbols				
					ROMAN	DEVANAGARI	SINHALESE	BURMESE	BRÄHMI
					The Vowels (Initial) (Medial)				
Pali	Initial	Medial	Final	Symbol	Initial	Medial	Final	Symbol	Final
अ	अ	अ	अ	अ	अ	अ	अ	अ	अ
आ	आ	आ	आ	आ	आ	आ	आ	आ	आ
इ	इ	इ	इ	इ	इ	इ	इ	इ	इ
ई	ई	ई	ई	ई	ई	ई	ई	ई	ई
उ	उ	उ	उ	उ	उ	उ	उ	उ	उ
ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ	ऊ
ए	ए	ए	ए	ए	ए	ए	ए	ए	ए
ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ	ऐ
ऌ	ऌ	ऌ	ऌ	ऌ	ऌ	ऌ	ऌ	ऌ	ऌ
ॡ	ॡ	ॡ	ॡ	ॡ	ॡ	ॡ	ॡ	ॡ	ॡ

MARK TO DELETE INHERENT a IN CONSONANTS

above above under

CHAGAR	ROMAN	THAI	BURMESE	LAOTIAN	SIAM	CHAGAR	ROMAN	THAI	BURMESE	LAOTIAN	SIAM
[THE CONSONANTS]											
ก	ka	ข	ข	ก	ก	ด	da	ค	ค	ค	ค
ข	kha	ค	ค	ข	ข	ด	da	ค	ค	ค	ค
ง	ga	ง	ง	ง	ง	ด	da	ค	ค	ค	ค
ง	gha	ง	ง	ง	ง	ด	da	ค	ค	ค	ค
จ	ja	จ	จ	จ	จ	ด	da	ค	ค	ค	ค
ช	cha	ช	ช	ช	ช	ด	da	ค	ค	ค	ค
ซ	sa	ซ	ซ	ซ	ซ	ด	da	ค	ค	ค	ค
ด	da	ด	ด	ด	ด	ด	da	ค	ค	ค	ค
ต	ta	ต	ต	ต	ต	ด	da	ค	ค	ค	ค
ถ	tha	ถ	ถ	ถ	ถ	ด	da	ค	ค	ค	ค
น	na	น	น	น	น	ด	da	ค	ค	ค	ค
บ	ba	บ	บ	บ	บ	ด	da	ค	ค	ค	ค
ป	pa	ป	ป	ป	ป	ด	da	ค	ค	ค	ค
ผ	pha	ผ	ผ	ผ	ผ	ด	da	ค	ค	ค	ค
ฝ	fa	ฝ	ฝ	ฝ	ฝ	ด	da	ค	ค	ค	ค
พ	pa	พ	พ	พ	พ	ด	da	ค	ค	ค	ค
ภ	bha	ภ	ภ	ภ	ภ	ด	da	ค	ค	ค	ค
ม	ma	ม	ม	ม	ม	ด	da	ค	ค	ค	ค
ย	ya	ย	ย	ย	ย	ด	da	ค	ค	ค	ค
ร	ra	ร	ร	ร	ร	ด	da	ค	ค	ค	ค
ล	la	ล	ล	ล	ล	ด	da	ค	ค	ค	ค
ว	va	ว	ว	ว	ว	ด	da	ค	ค	ค	ค
ศ	sa	ศ	ศ	ศ	ศ	ด	da	ค	ค	ค	ค
ษ	sha	ษ	ษ	ษ	ษ	ด	da	ค	ค	ค	ค
ห	ha	ห	ห	ห	ห	ด	da	ค	ค	ค	ค
ฬ	la	ฬ	ฬ	ฬ	ฬ	ด	da	ค	ค	ค	ค
[THE NUMERALS]											
๑	1	๑	๑	๑	๑	๑	1	๑	๑	๑	๑
๒	2	๒	๒	๒	๒	๒	2	๒	๒	๒	๒
๓	3	๓	๓	๓	๓	๓	3	๓	๓	๓	๓
๔	4	๔	๔	๔	๔	๔	4	๔	๔	๔	๔
๕	5	๕	๕	๕	๕	๕	5	๕	๕	๕	๕
๖	6	๖	๖	๖	๖	๖	6	๖	๖	๖	๖
๗	7	๗	๗	๗	๗	๗	7	๗	๗	๗	๗
๘	8	๘	๘	๘	๘	๘	8	๘	๘	๘	๘
๙	9	๙	๙	๙	๙	๙	9	๙	๙	๙	๙
๐	0	๐	๐	๐	๐	๐	0	๐	๐	๐	๐

CONJUNCT CONSONANTS.] समुच्चयवराणि ।

DEVNAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE	DEVNAGARI	ROMAN	SINHALESE	BURMESE	SIAMESE
क	KKa	ක	က	ก	ख	KKha	ඬ	က	ก
ख	KKha	ඬ	က	ก	ग	Kya	ග	က	ก
ग	Kya	ග	က	ก	ङ	Kri	ඊ	က	ก
ङ	Kri	ඊ	က	ก	घ	Kva	උ	က	ก
घ	Kva	උ	က	ก	च	Khya	ඌ	က	ก
च	Khya	ඌ	က	ก	छ	Khva	ඍ	က	ก
छ	Khva	ඍ	က	ก	ज	gga	ඎ	က	ก
ज	gga	ඎ	က	ก	झ	ggha	ඏ	က	ก
झ	ggha	ඏ	က	ก	ञ	gga	ඐ	က	ก
ञ	gga	ඐ	က	ก	ट	nKa	එ	က	ก
ट	nKa	එ	က	ก	ठ	nKha	ඒ	က	ก
ठ	nKha	ඒ	က	ก	ड	nga	උ	က	ก
ड	nga	උ	က	ก	ण	cca	ඌ	က	ก
ण	cca	ඌ	က	ก	त	ccha	ඍ	က	ก
त	ccha	ඍ	က	ก	थ	gga	ඎ	က	ก
थ	gga	ඎ	က	ก	द	ggho	ඏ	က	ก

In Brahmi place the first member above the second for formation of conjunct consonants.

CONJUNCT CONSONANTS II සංයුක්ත ස්වරාශි

DEYHĀGARĪ	ROMAN	SINHALESE	BURMESE	SIAMESE	DEYHĀGARĪ	ROMAN	SINHALESE	BURMESE	SIAMESE
त्व	tva	තව	တ	တ	फ	mpha	මච්ච	မဝ	မဝ
द	dda	ද්ද	ဒ	ဒ	ब	mba	මබ්බ	မබ	မබ
द्ध	ddha	ද්ද්ඛ	ဒ්	ဒ්	म	mma	මම්ම	මම	මම
द्र	dra	ද්‍ර	ဒ්‍ර	ဒ්‍ර	य	yya	ය්‍ය	ယ	ယ
द्व	dva	ච්	ච්	ච්	र	yha	ය්හ	ය්හ	ය්හ
ध	dhva	ධ්	ධ්	ධ්	ल	lla	ළ්ල	ල	ල
न्त	nta	න්ත	න්	න්	व	lva	ළ්ව	ලව	ලව
न्थ	ntha	න්ථ	න්ථ	න්ථ	न्ह	lha	ළ්හ	ලහ	ලහ
न्द	nda	න්ද	න්ද	න්ද	ह	vha	ව්හ	ව්හ	ව්හ
न्ध	ndha	න්ඳ්	න්ඳ්	න්ඳ්	स्म	sma	ස්ම	ස්ම	ස්ම
न्	nna	න්න	න්න	න්න	स्व	sva	ස්ව	ස්ව	ස්ව
न्ह	nha	න්හ	න්හ	න්හ	स्स	ssa	ස්ස	ස්ස	ස්ස
प	ppa	ප්ප	ප්ප	ප්ප	झ	hma	හ්ම	හ්ම	හ්ම
फ	ppha	ප්ච්	ප්ච්	ප්ච්	ह्व	hva	ච්ව	ච්ව	ච්ව
ब	bba	බ්බ	බ්බ	බ්බ	ह	lha	ළ්හ	ලහ	ලහ
भ	bbha	බ්භ්	බ්භ්	බ්භ්	म्ह	mha	ම්ඛ	ම්ඛ	ම්ඛ
य	bya	බ්‍ය	බ්‍ය	බ්‍ය					
ब्र	bra	බ්‍ර	බ්‍ර	බ්‍ර					
म	mpa	මච්	මච්	මච්					

CONSONANTS WITH FINAL VOWEL SYMBOLS.

DEVNĀGARĪ क क ख कि की कु कू के के क

ROMAN . k ka kã ki kī ku kū ke ko kañ
kañ

SINHALESE ක් ටා ටා ත් තී තී තු තු තෙ තෙ තා තා

BURMESE က် က် က် က် က် က် က် က် က် က် က်

SIAMESE ก ก ก ก ก ก ก ก ก ก ก

BRĀHMĪ + + + + + + + + +

Similarly follow up with other consonants

Exceptions: Devnāgarī कू and not कू

Sinhalese ක් ක් ක් ක් ක් ක් ක් ක් ක් ක් ක්

ਨਮੋ ਨਮੋ ਭਗਵਤੋ ਅਰਹਤੋ ਸੰਨਾਸਸੁਦਸ਼ਾ।
Namo namo bhagavato arahato sammāsamuddhassa

ਭਗਵਤੋ ਨਮੋ ਭਗਵਤੋ ਅਰਹਤੋ ਸੰਨਾਸਸੁਦਸ਼ਾ।

ਭਗਵਤੋ ਨਮੋ ਭਗਵਤੋ ਅਰਹਤੋ ਸੰਨਾਸਸੁਦਸ਼ਾ।

ਭਗਵਤੋ ਨਮੋ ਭਗਵਤੋ ਅਰਹਤੋ ਸੰਨਾਸਸੁਦਸ਼ਾ।

ਭਗਵਤੋ ਨਮੋ ਭਗਵਤੋ ਅਰਹਤੋ ਸੰਨਾਸਸੁਦਸ਼ਾ।

CORRIGENDA

F B =from Bottom R C =Rt column L C =Lt Column

P No	Line No	Words incorrect	Words correct
8	9 F B	folllning	following
11	12 F B	अववद्	अवदति
14	13	[स्पृश्यति]	[स्पृशति]
29	11	परि (Peri)	परि
29	21	ruels	rules
36	14 R C	सच	मघ
46	12	बहु	बहु
46	12 ~4	पेसावते	पेसीयन्ते
47	4	§ 49 and § 55	§ 40 § 49 and § 55
54	Add after	मु इ to go has no forms of Past tense	
56	1	उद्धनतो	उद्धनतो †
56	11	न	ना
58	3 F B	गच्छु अगच्छु	गच्छु अगच्छु
58	4 F B	अहर	अहृ
58	8 F B	देसेयु	दसेयु
61	4	दुक्खा	दुक्खी
61	1 F B	धम्म	धम्म
66	8 L C	पुरिसुत्तम	पुरिसुत्तम
66	5 F B	संकिलिस्सति	संकिलिसिस्सति ॥
86	15	खे खेत्तं	खेत्त
90	10	he	the
95	4 F B	जट्ठ	जट्ठ
98	16	७ स चे	७ मचे
117	12 F B	कतमं	कनम
118	11	विलभं	विज्जु
126	11 F B	पटवमय	पटमनय

CORRIGENDA

F B = from Bottom R C = Rt column L C = Lt Column

P No	Line No	Words incorrect	Words correct
8	9 F B	* follning	following
11	12 F B	अववद्	ओवदति
14	13	[स्मृश्यति]	[स्मृशति]
29	11	परि (Peri)	परि
29	21	ruels	rules
36	14 R. C.	संज	सद्य
46	12	यहुं	यहु
46	12 - 4	पेसीयते	पेसीयन्ते
47	4	§ 49 and § 55	§ 40, § 49 and § 55
54	Add after सू	इ to go has no forms of Past tense	
56	1	उद्धनतो	उद्धनतो †
56	11	न	नो
58	3 F B	गच्छु, अगच्छु	गच्छुं, अगच्छुं
58	4 F B	अहर	अहरं
58	8 F B	देसेयु	देसेमु
61	4	दुख्यो	दुख्यी
61	1 F B	धम्म	धम्म
66	8 L. C	पुरिमत्तम	पुरिमुत्तम
66	5 F B	सकिलिस्सति	संकिलिमिस्सति ॥
86	15	खे खेतं	खेत
90	10	he	the
95	4 F B	जेय	जेय
98	16	७ स वे	७ सचे
117	12 F B	कतमं	कतम
118	11	किलञ्ज	किञ्ज
126	11 F B	पटवमय	पटमवय